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THE ADORATION OF THE BLESSED SACRAMENT.

BY THE SAME AUTHOR.

THE EUCHARISTIC CHRIST. Reflections and Considerations on the Blessed Sacrament.

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THE ADORATION
OF
THE BLESSED SACRAMENT.

BY
REV. A. TESNIÈRE,
Priest of the Congregation of the Blessed Sacrament.

TRANSLATED BY
MRS. ANNE R. BENNETT-GLADSTONE.

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NEW YORK, March 28, 1901.

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THE ADORATION OF THE BLESSED SACRAMENT.

The Reasons of the Eucharist.

I. The Eucharist Continues and Extends the Great Blessing of the Coming of God upon Earth.

I. Adoration.

Recognize and adore, with all the power of your faith, Our Lord Jesus Christ, God and man, really present in the Blessed Sacrament. And after having saluted Him with profound reverence, as the angels and the Magi did at Bethlehem, prepare yourself to comprehend and to be profoundly penetrated with this capital truth, namely, that the Eucharist was instituted to continue and extend the great blessing of the coming of God upon earth.

You know and profess the mystery of the Incarnation, in which the Word, the Second Person of the Most Holy Trinity, the only Son of God, became man, without ceasing to be God, and began to dwell among us, similar to one of us.

In virtue of this fact God Himself, God in person, corporally inhabited the earth. He ceased to be invisible and inaccessible; He was seen in Jesus, He was

approached and spoken to, and He was touched in Jesus; for Jesus, truly man, was also truly God.

Until then, God was seen only in inanimate creatures and in rational creatures, which are but imperfect images of Himself. But in Jesus He was seen in His reality, in an immediate manner, and in person. Whilst continuing to be everywhere diffused by means of His infinite being and the universal action of His power, He was nevertheless circumscribed in Jesus; He had a soul, a body, blood, a heart, and human limbs—He spoke and acted by the mouth and by the hands of Jesus. He was one of us, like to us, born in poverty, of a human mother. He labored, was weary, He was hungry and thirsty, as we are; He performed miracles, placing at our service, in His benevolence and His compassion for our miseries, His marvellous omnipotence, which rules over sickness, afflictions and death, and made them retreat. He announced the truth for which human reason longs, the eternal truth, without any mixture of error, with regard to God, His majesty, His goodness, His mercy, and with regard to our sublime destinies. Jesus was God come upon earth, inhabiting it, treading on it with His feet, watering it with His sweat before watering it with His blood; He was come to unite in Himself these two extremes: sinful man and a justly irritated God; and He reconciled the world to Himself, giving to it by His presence and His benefits a warrant of the most complete of pardons, the assurance of future peace and happiness.

This fact of the coming of God upon earth had been awaited, desired, demanded by the anguish and sufferings of the creature and of the whole world during more than forty centuries; it was the work of works, the gift of gifts, the masterpiece of omnipotence and the greatest blessing which had ever emanated from

the goodness of God. If it had not been for His coming, the world would have cast itself down the deep and sombre precipices of suffering, of sin, and of despair—unto eternal death. Therefore the Incarnation of the Word is the end and the reason of everything in the works of God.

The Eucharist continues to give to the world this great blessing, this incomparable masterpiece. Through the Sacrament God is present in person, in body and in soul, in all parts of the globe; God is amongst us; God has dwellings; God can be approached, supplicated. He sees us, He hears us, He loves us with His human heart, in all things like to ours, and His presence is no longer confined to one point as it was formerly in Judea, but it is to be found in all parts of the earth at one and the same time: it is not there for a few years only, but always, until the end of the world.

Adore then with faith, with loving gratitude, the Son of God made man, the Man-God, the Incarnate Word, present and living in the Holy Eucharist; believe in the truth of His power, in the perfection of His life, divine and human at the same time.

II. Thanksgiving.

It is certainly impossible to read in the Gospel of the numberless blessings which the Saviour bestowed all around Him, without envying the happiness of those who were able to approach Him, to see Him, and to receive from Him a word of peace or a miraculous cure. His countrymen exclaimed with admiration: "No one ever spoke like this man." And His life upon earth is summed up in these words: "He went about doing good."

Now the same presence ought to produce the same results. If Jesus continues and perpetuates Himself upon earth, He will do so with the same power, the same goodness and for the same merciful and beneficent object as ever. Therefore it is true to say that in the same way in which all good things were restored to the guilty world by the Incarnation, they are preserved and applied to it at all times and in all places by the Eucharist: seeing that the Sacrament is the same Christ, the omnipotent Son of the Father, the wholly merciful Son of the Virgin Mother. Truth, virtues, order, peace, harmony in the world and in souls, the continuation of the relations between the earth, in spite of its crimes, and a justly irritated God—all is preserved for us, continued and given ceaselessly, by means of the fact, the power, and the admirable efficacy of the presence of Jesus perpetuated here below in the Eucharist. If it were to disappear for one moment, there would be a chaos in the world of souls worse than that which would be caused by the disappearance of the sun or the falling into ruin of the universe.

Thank Jesus, therefore, for the love which makes Him remain here below for you, and enables you to enjoy all the advantages of His presence as much as did those who lived with Him during the days of His mortal life, and even more still; for if they saw Him and heard Him, you feed on Him in reality, and you possess Him so fully that He is yours fully and entirely.

III. Reparation.

The great crime of the Jews, at the time of the first coming of Jesus Christ, was to repel Him, to refuse to

acknowledge Him, and to persecute Him down to His death on Calvary. Hence the malediction which has pursued them during nineteen centuries. Alas! the great crime of nations at the present hour is, also, to refuse to the God of the Eucharist the means of establishing His beneficent empire and ruling it for the good of souls. Disowned and persecuted, men desire to make Him disappear, even from His material temples, after having snatched from Him through infidelity the souls of children and of Christians of all conditions. Oh! make reparation for this great crime, by becoming more and more faithful to the Eucharist and by bringing souls to it as fast as it is possible for you to do so, above all the souls of children.

IV. Prayer.

Ask for the grace of a lively, hearty faith in this great fact of the Eucharist perpetuating for you upon earth the presence of the Incarnate Word. Ask to believe so easily and in so lively a manner that the Eucharist is Jesus in person, that it may draw you towards Him, and that His presence may impress you and excite in you the same feelings you would have if you were to see the Saviour in His crib, upon Thabor, or on the cross.

Practice.

As soon as you enter a church, salute Jesus in the tabernacle in these words; "Thou art Christ, the Son of the living God!"

II. The Eucharist Continues the Admirable Example Given by the Earthly Life of the Incarnate Word.

I. Adoration.

Adore Our Lord Jesus Christ, truly and personally present and living upon the altar, and listen to the consoling words issuing from the depths of the Sacrament: "I am the light of the world; he who follows Me does not walk in darkness." "I am the way, the truth and the life; learn of Me who am meek and humble of heart." "I have given you an example, that as I have done so you yourselves may also do." When Our Saviour said these words, He testified to one of the greatest blessings, one of the most important ends of His mission upon earth. Humanity had perverted the notion of natural virtues and it was totally ignorant of supernatural ones. Without the revelation of Christ, the Saviour, of the "holy One of God," who taught by His words and by His example the real idea and the perfect practice of virtues, the world would have continued to live in darkness, and to walk in the evil paths of moral corruption, soiled with all the infamy of paganism.

The idea of virtue taught by such clear words, and sustained by such encouraging examples as those given by the Incarnate Word, is therefore an immense boon. It is He who taught the world what the love of God is, what love towards our neighbor is; in fine, what are chastity, humility, patience, obedience, and all other virtues. By first practising them, the Saviour rendered them amiable and attractive; He counteracted by His example our repugnance against making any efforts. By rendering Himself the recompense of every act of virtue performed through love of Him, He

has given to our combats in the cause of virtue such magnificent compensations that man has reached the point of joyfully embracing the greatest sacrifices that he may practise it.

The Eucharist perpetuates before the eyes of all generations the virtues of the terrestrial life of the Incarnate Word; it suffices to look at it, to know what faith teaches in regard to the Sacrament, in order to behold, shining in it, the most sublime, the most heroic virtues, those which come forth from the very Eucharistic state itself and seem to be the condition of it.

Who is it that remains in such a state of inertia in a poor tabernacle under such humble appearances? The all-powerful Man-God, the triumphant king. But, then, what poverty, what humility! Who is it that obeys the words of the consecrating priest; who is it that gives Himself to the prayers of the communicant? The King of kings, the sovereign Master! But, then, what ready obedience, what unreserved submission! Who is it that bears in silence the irreverence, the outrages, the sacrileges by which the Sacrament is daily attacked? The God of majesty, the God whom the angels adore in trembling! But, then, what heroic patience! Who, lastly, is it that gives the Eucharist with all its graces to all, always, and without end? The God that owes nothing to any one, the Saviour who finished His task on earth down to the last iota. But, then, how sublime is His devotedness in the Sacrament! What charity, what forgetfulness of Himself!

Thus, all the virtues are taught and practised by the Saviour in the Eucharist, where He perpetuates in His sacramental life the teaching and the examples given during His human life.

Adore, then, Jesus in the Sacrament, praise Him and

contemplate Him as the master of all virtues; penetrate your soul fully with this truth, which is one of the most important in regard to Eucharistic piety.

II. Thanksgiving.

It would not be possible for you to meditate upon this consoling truth without your soul feeling itself to be penetrated with gratitude for the sweet kindness, the touching condescension of Our Lord. For if the teaching of virtues is absolutely necessary in order that we may comprehend them, is it not infinitely kind of Him to perpetuate, in the Sacrament, the virtues of His earthly life, so that all may see them there practised before them in all their perfection? Doubtless it is much to read of them in the Gospel, but is it not more efficacious still to see the practice of them continued in our presence?

And the examples are so striking that the most simple among us can easily understand them. The poverty of the tabernacles; the fragility of the sacred species; the silence and the patience observed by the Saviour in the Sacrament, where He is forgotten, where injuries are inflicted on Him, or where He is maltreated; the readiness He shows to give Himself to all of us, friends or enemies—all this is visible, accessible, palpable to every one; it suffices to have the faith of the catechism which teaches that Christ, God and man, is present under the veils of the Sacrament. If He accepts and submits to all the conditions of such a state, poverty, patience, humility, sacrifices, it is evident that He wills them, that He has chosen and adopted them; these conditions are therefore virtues which He practises and of which He gives us the example. Therefore, there is nothing to do, in order to understand it

all, but to place ourselves before the Eucharist, and to recall to mind the precept of St. Peter: "Behold and do!"

But His goodness, which places before our eyes such luminous and perpetual examples, does still more: it gives us the Sacrament itself as nourishment, which means that, by the Communion, we receive grace, strength, and the means of practising what is taught us. The Communion gives to the soul power to practise what has been taught us by example. The Master of virtues descends into us, unites Himself to us, practises His virtues with us; He gives us, by His presence in our souls, the power and the facility of virtue, of its sacrifices and of its combats. It is more than example, it is the divine strength infused into the depths of our soul, appropriated to our faculties. And as the Communion is offered to us all the days of our life, in all the situations in which we may be placed, it is therefore in an uninterrupted manner that the Eucharist communicates to us the grace of Christian virtues, even as it is without interruption that it shows us the examples of them.

Oh abundance of the riches of our God, bestowed so lavishly in the Sacrament! Who is able to understand thee sufficiently in order to praise thee worthily?

III. Reparation.

Two thoughts ought to furnish reparation in regard to this subject. The first is, that the example of the virtues of Jesus continued before our eyes so mercifully, and its succor so abundantly diffused in our souls, render our vices, our sins, our cowardice in doing what is right, our voluntary defects, incomparably more disfiguring, more guilty and more worthy of

chastisement. To be what we are, in presence of what He is, and of what by His grace and His example He labors so perseveringly to render us—oh shame! oh horror! oh stupidity! How can we sufficiently despise ourselves?

The second source of reparation springs from so few Christians thinking of the virtues of Jesus in the Eucharist; nearly all of them neglect the treasure which Jesus offers us at the price of immense sacrifices imposed upon His glory, His honor, and His royalty. It is sad, painful, and lamentable that so great a masterpiece of wisdom and of love should be so ignored and so neglected. We cannot but deplore it for ourselves and for others, and take opportunity from it to compassionate the Saviour, "ignored by those in the midst of whom He lives," and so really too!

IV. Prayer.

Let us ask for grace, and let us make the resolution henceforth to live in nearer and more loving relations with the Eucharist; to study in it the virtues of Jesus; to apply to them, in order the better to understand them, all that the Gospel relates of them; lastly, in the contemplation of the Eucharist, to derive from it examples of the virtues of our state; and on the reception of the Communion, the graces and succor necessary to reproduce in us these divine examples. May the Eucharist be to us indeed, "the way, the truth, the life!"

Practice.

Never meditate upon a virtue without studying the way in which Jesus practises it in the Sacrament, and the help holy Communion offers to us for the practice of it.

III. The Eucharist Keeps the Remembrance of the Passion and Death of the Saviour alive in the World.

I. Adoration.

It is an article of faith that the Eucharist was instituted by Our Lord Jesus Christ to perpetuate the memory of His passion and of His death, consequently of the love which made Him accept the one and the other for our salvation. "Do this for a commemoration of Me," the Saviour said when, as it were, annihilating under the appearance of bread and wine His body and His blood, and when burying Himself wholly in the shroud of the sacred species. St. Paul also said, according to the revelation which the Lord had made to him in person: "For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come."

It is in fact a matter of great importance that the memory of the death of Jesus should always be kept alive amongst men, because only by the invocation of the suffering Christ and the application of the merits of His death can we be saved. Besides, death embraced for those whom we love being the greatest proof of love, Jesus, who knows that our hearts cannot be really gained except by His love, wills that the testimony and the manifestation which He gave of it in His passion should always be present before our eyes.

The Eucharist then ought to repeat to all men in all centuries, that Jesus suffered and died for them. How does it accomplish this mission? By showing the death of Jesus every day, as is done in the holy Mass, where the priest calls down from the height of

heaven, by the all-powerful words of the consecration, the living and triumphant Christ, and encloses Him, as it were, devoid of movement, devoid of speech, and devoid of life, in the inert bonds of the Eucharistic species. Is not then the divine Saviour in a state like unto death? He is here, under the Eucharistic veils, in the perfect possession of His life of Man-God; faith teaches us that since His resurrection Christ can no more die. But what is it, then, to possess life and not to be able to perform any exterior act, not to be able to give any sensible proof of it? It is to be in a state similar to death, to be in the condition like unto a corpse. Such is Jesus in the Sacrament; such He appears and shows Himself. In order to comprehend it, it is only necessary to believe and to see; to believe that, beneath the veils of the Sacrament, the Son of God, made man, resides, and to see that there is no trace whatever of anything which we call life. Neither freedom of motion to go from one place to another, nor to fly from His enemies; nor speech by which to converse with His friends, or to call for help when He is profaned, nor power to perform any exterior action, not even the form, or human appearance, which enables us to distinguish a human being—nothing!

He is given up, as He was during His Passion, to the will of those who keep Him in custody; in the chains of powerlessness; nailed upon the cross, unrecognizable, to such a degree that even His friends might say with the prophet, "I have seen the consecrated host, and nothing, nothing whatever has permitted me to distinguish it from another." Could the Saviour better perpetuate the memory of His passion and of His death on Calvary than by this state of death?

Adore, then, in the Sacrament, this divine, patient victim, this meek, crucified one; never look at the sacred host without recalling to yourself Jesus crowned with thorns, nailed upon the cross and expiring for love of us.

II. Thanksgiving.

In recalling to mind the passion of the Saviour, the Eucharist by that very fact recalls also the memory of the infinite love which led Him to embrace it, the sweet patience with which He bore it, and the merciful pardon which He bestowed upon His executioners and upon all sinners in general.

This love, which led Him to embrace the dreadful torments of His passion and the ignominious death of the cross, when He had in His power a thousand other means wherewith to satisfy the justice of His Father—do you not see that same love shine with added splendor in the Eucharist, where Jesus, without being obliged to do so, but spontaneously and only for our good, delivers Himself up to us forever, wholly, without reserve and without condition? Do you not feel His tender, loving kindness pierce like a sunbeam through a cloud, rendering the Sacrament so healing to the distractions of your mind, the coldness of your heart, the irreverence of your dissipated senses, the tepidity of your whole life? And does He not there pardon all who betray Him, maltreat and profane Him, as He did Judas in the garden, Peter in the court of the Pretorium, and His executioners on Calvary? The silence of the host, so meek and so humble, is a prayer which continues throughout the ages the sublime pardon of Calvary: "Father, forgive them, for they know not what they do."

Take delight in and enjoy the loving kindness of the

Sacrament, that you may understand and find delight in the loving kindness of Jesus in His Passion.

III. Reparation.

In order to be assuredly convinced that the Eucharist perpetuates the passion and the death of the Saviour, see if Jesus be not in it the victim of the same treacheries, of the same violence, of the same humiliations. The sight will excite in your souls that compassion which the Saviour so greatly desires to receive from those for whose sake He gave Himself up.

Treason:—is it not betraying the Eucharist as Judas did, if it be received with a soul stained with mortal sin? Is it not to betray it like Peter, if it be disowned in the practice of life, whether it be in presence of a mocking glance, or whether it be to avoid an injury or a sacrifice? Violence:—tabernacles profaned, hosts trodden under foot, given up to the sacrilegious treatment of infidels, pierced or covered with filthy spittle; did Jesus endure more than this in His Passion? Humiliation:—the smiles of the incredulous, the blasphemies of the impious, the ignorance of so many Christians; the ingratitude of so many others, the scandalous falls of certain of His friends. Ignominies:—the guilty negligence, the habitual irreverence, the carelessness and impropriety which border upon contempt and too closely recall to mind Caiphas, Herod, and Pilate, the insulting genuflections of the Pretorium, the crown of thorns, and the reed; is not all this the Passion?

Henceforth let pious women still draw near and weep over the patient victim of the Sacrament; let Veronica wipe His face and lift Him up from His ignominy; let Simon help to carry His cross and let John stand at the foot of the cross; let Mary be there to

compassionate Him and to suffer in her heart, through sympathy, all that He suffers Himself. The Saviour continuing to endure the same Passion is in need of the same sympathy.

IV. Prayer.

The remembrance of the passion and of the death of the Saviour is holiness, is consolation, is strength, is salvation; but in order to be all this, it is requisite that the memory of it should be so profoundly impressed on the mind, so sufficiently present to the spirit, so powerful enough to attach us to Jesus Christ, as to make us hate sin and fly from the occasion of it.

It is in order to give to the mystery of His Passion all its efficacy that the Saviour perpetuates Himself in so loving a manner in the Eucharist. Ask the Sacrament, then, to produce in you this effect of its institution; ask it as the fruit of the Communion when you receive it, of the Mass when you assist at it, of the hour of adoration which you will do well often to renew, whilst feeling all its importance.

Practice.

Apply, in your ordinary meditation, the circumstances of the Passion to the Eucharistic state of the Saviour, that you may derive more fruit from it.

IV. The Eucharist Renders Honor and Glory to the Divine Majesty.

I. Adoration.

Contemplate with a lively faith Jesus Christ Our Saviour upon the altar, hidden, annihilated beneath the veils of the Sacrament, therein adoring the majesty

of His Father, rendering to Him all the homage contained in the most perfect religion. It is for this end, the first of all those which He proposed to Himself, namely, to glorify His Father by rendering to Him in perfection all the homage and service which the creature was incapable of rendering to Him, that the Word made Himself man; and it is for that end, above all others, that He made Himself a Sacrament. Doubtless, the Word became incarnate, died, and assumed in the Eucharist a new life for our salvation and for our eternal happiness, but above this motive there was another which moved Him; it was to honor the majesty of His Father, to render to Him all the homage, all the obedience, all the love which God deserves to receive from a reasonable creature. He says from the altar, as He did during His life, to those who ask of Him the reason of His mission, "I honor My Father, I glorify My Father."

See with what perfection Jesus renders to His Father the duty of adoration. To adore is to recognize with the mind, with the heart, with the will and by works, the excellence of God, that is to say, His supreme majesty, His independent being, His incomparable elevation above all things, in a word, His infinite perfections of greatness, of power, and of majesty.

No one knows, or sees, or comprehends all these perfections as Jesus does; they are manifest before His eyes. No one knows the Father except the Son, He said. And then what praises escape from His soul to the glory of the Father! He sees all, praises, reveres, honors, exalts all that is in the infinite divinity of His Father; He goes to Him as being His principle and supreme end, with all the strength of His soul acknowledging that He is the perfect happiness, the finished perfection of all creatures; and with all the power of His will He submits Himself to Him, gives

Himself to Him, acknowledges and accepts all His rights over Him.

Oh, what a perfect adorer in spirit and in truth!

God sees prostrate at His feet, immolated before Him, in order that He may render Him more honor and glory, His own Son, who is equal to Him in all things! How great is the glory which redounds to Him from the voluntary subjection of this King of kings, of this Lord of lords, true God of true God, annihilated before Him through love, that He may please and satisfy Him! Oh! all ye who surround the altar, behold clearly, with eyes of faith, Jesus Christ in His office of adorer, which He accomplishes in all its perfection, without exhaustion, without intermission; and offer to God His adoration, His praises, His love, to supply what is wanting in you for the adoring of God in spirit and in truth as you ought to adore Him, and as He deserves to be adored.

II. Thanksgiving.

The second duty of religion consists in acknowledging by the act of thanksgiving the liberality of God, and all the benefits which the creature receives without ceasing from the inexhaustible Source of all good.

It is necessary, in order to accomplish this duty aright, to understand how good, beneficent, liberal and merciful is God, who owes nothing to any one, and who so lavishly distributes His gifts among all creatures.

It is necessary, moreover, to understand His gifts, their excellence, their value, their extent, and their number; gifts in the natural order, gifts in the supernatural order, gifts of grace here below, gifts of glory in heaven.

Lastly, it is necessary not to have any egotism, to attribute nothing to ourselves, as coming from ourselves, and faithfully to use all the gifts of God for His glory and according to His will.

Jesus alone is capable of paying to God the whole debt of the gratitude which He merits. He alone knows all His goodness, He alone has sounded the depths of His mercy, the riches of His treasures; He sees all His gifts in all creatures; He sees them in Himself also, incomparably more precious and more abundant in Him alone than in all other creatures put together. And He neither keeps nor attributes anything to Himself. "I seek not My glory, but the glory of the Father who has sent Me." "Wherefore do you call Me good? God alone is good."

Therefore from all our tabernacles rises towards God an incessant canticle of thanksgiving, and it is Jesus who chants it in the name of all the creatures of whom He is the Head, and all of whose graces are the fruit of His blood.

Give thanks with Jesus Christ; look at the gifts received by you; study their value; above all look at the gift of gifts, the holy Eucharist, which sums up in it all the magnificent bounties of God, and give thanks in union with Jesus, striving to imitate His humility, His fidelity, His disinterestedness; for gratitude is humble, faithful, and disinterested.

III. Reparation.

Since sin entered into the world, it has not been possible to have any religion towards God which does not contain reparation and expiation of sin. But, in order to offer to God a reparation equal to the infinite offence of sin, there must be a victim of infinite price, and a priest whose holiness is also infinite.

This priest and this victim is Jesus Christ our Lord. He offered Himself upon the cross, He offers and immolates Himself upon the holy altar as the victim of expiation destined to appease the anger of God, to satisfy His justice, and to obtain from His mercy pardon for the guilty.

What a holy priest, pure, innocent, without spot, devoured by zeal for the glory of God, devoted to the holiness of His name, to the establishment of His reign, and to the conversion, the sanctification of souls!

What a perfect and sweet victim, offering the most holy, the most perfect of lives to immolation, His royalty to humiliation, His glory to abjection, His sovereign rights to obedience, annihilating Himself wholly, and as it were burying Himself alive in death, enveloping Himself in the shroud of the sacramental species, and there, like a corpse, accepting all, submitting to all in silence and until the end of the world!

Penetrate into the tomb of the Sacrament where the living Christ lies, the glorious King of angels and of man. Behold Him adoring, appeasing, satisfying the justice of His Father, offering His past sufferings, His present humiliations, His poverty, His obedience, His love, to compensate for injuries, offences, revolts, crimes, ingratitude. Oh, if God be cruelly offended by man, how magnificently He is honored by the heroic Priest, and by the silent but indefatigable Victim of propitiation in the Sacrament!

IV. Prayer.

It is the greatest and most indispensable duty of the religion which the creature owes to the Creator to confess its absolute dependence in regard to Him, and the necessity incumbent on it to await everything and

to receive everything from His gratuitous liberality: prayer and supplication are the expression of this duty. Man refuses to render it; trusts to himself, to his strength and his gifts, and does not pray. But the Word became incarnate that He might pray to God, that He might offer Him the homage of dependence, that He might make the incense rise to Him of the humble and persevering prayer which is so pleasing in His eyes. He prayed on His knees, prostrate, humiliated, with sighs, with tears, day and night, and now our tabernacles are the sanctuaries of His prayer, which knows neither weariness nor interruption. He prays with all perfection, because He knows what are the designs of God in regard to all things, because He seeks nothing whatever except His glory, His will, His reign; because He is pure, holy, devoted, beloved by God His Father, who can refuse Him nothing.

Pray with this adorable pontiff of prayer; unite yourself with His intentions, clothe yourself with His disposition, and pray with Him, in Him, in His name.

Practice.

Accustom yourself to consider Jesus Christ in the Sacrament in the holy and active functions of His relation towards His Father.

V. The Eucharist Continues the Work of the Salvation of the Human Race.

I. Adoration.

Adore Our Lord Jesus Christ truly present and living in person behind the Eucharistic veils; adore Him under His beautiful title of the Saviour of the human

race, and in the persevering labor, in the actual occupation, in the supremely merciful and excellent work of your salvation, at which He labors perpetually and without ever taking any repose, in the Sacrament of the altar; for if He instituted the Eucharist for the glorification of His Father, He also instituted it, at the same time, for the salvation of men, which is the principal means of the glory of God. In the same way as the Son of God became man for us and for our salvation, so also for us and for our salvation did He institute the Holy Sacrament. And in the same way that He procured during His human life the salvation of men by His prayers, by His preachings, by His benefits and by His Passion, it is still by the same means that He applies Himself in the Sacrament to save us.

Contemplate Him with a very attentive love, engaged in this work. During His lifetime He prayed at night, on the mountains and in solitary places; night and day His prayers ascend from the tabernacles which are placed everywhere throughout the world, like sentinels on watch towers charged with guarding the safety of cities.

Formerly His preaching proclaimed the truth in regard to duties and virtues which sanctify; in the Sacrament it is His state itself which preaches to the eyes and to faith the accomplishment of all duties, and which loudly teaches all virtues. Does not the state of Jesus in the Sacrament very loudly proclaim the adoration of God, obedience, dependence, humility, patience, devotedness?

During His lifetime He gained souls for God by His good deeds; and does He not continue in the Sacrament to heal, to nourish, to console, to make souls live again? Then He lavished blessings; now He gives Himself!

Lastly, He redeemed the world by the shedding of His blood. And behold the Sacrament is nothing more than the renewal of His passion and death, the perpetual and universal effusion of His blood; it is from the Eucharist as from their source that all the Sacraments derive their salutary virtues; it is by the prayer of the Eucharistic sacrifice that our prayers which obtain grace are rendered valid. All the instruments of salvation borrow their efficacy from the Eucharist.

And thus by His prayers, His state, His gifts, His sacrifice, the Eucharistic Christ labors for the salvation of the human race, and this admirable labor will end only with the last hour of the world, when the courageous, indefatigable and heroic Workman will have finished the labor and will have fully consummated the task which He accepted from His Father. Adore Him and contemplate Him and follow Him with the most sincere admiration in this labor of love.

II. Thanksgiving.

Gratitude, with the joy and the happiness which accompany it, will overflow your heart if you give great attention to the fact that the Saviour comes to accomplish personally in each one of us this labor of the salvation of the human race by His Eucharist.

It is the individual application, repeated as many times as there are Christians to be saved, of all the elements of salvation. During His life He prayed for all, and now at the present day He comes into every one of us and prays in him, with him; He comes to impress His teachings on the heart of each one of us by making us feed on the grace and the sap of His own virtues; He comes to us Himself personally, entirely, sensibly to each of us, all the days of our life;

He comes to die in the depths of the soul of each, shedding in us, together with His blood, all His merits, all His satisfactions. Every one can, every one ought to say: "I see the Saviour laboring directly for my salvation; I feel Him operating it in me, I am therefore really the object of His solicitude, of His labors; I may therefore be very certain to be saved if I lend myself to His operations."

Oh! the touching assurance, the convincing proof, the invincible demonstration of the love, of the ardent zeal with which the Saviour wills that I should be saved!

Consider and admire that you may render thanksgiving for the beauty, the goodness, the merciful condescension, the indefatigable perseverance of the salutary labor which Jesus performs in you by His Sacrament, and you will be overwhelmed with gratitude for this too beneficent Saviour!

III. Reparation.

The Saviour addressed a severe reproach to the Jews of His day who resisted His advances and His persuasions, refusing the salvation which He offered them, condemning themselves thereby to eternal death, and to chastisement all the more terrible because they were rejecting the Saviour Himself at the very moment when He was bringing them salvation.

What must be said of those who resist the love, the advances, the solicitations, the sacrifices of the Saviour in the Eucharist?

What! He continues to remain in the midst of us, multiplying the places of His residence, and we ignore Him? What! He renews every day upon a thousand altars at once, in an annihilation visible to all, the sacri-

fice of His life, and we are determined to take no account of it! What! He pursues us to such a degree as to make Himself, in order to penetrate into us and to gain us, the indispensable aliment of our life, the viaticum of our pilgrimage, the consolation of our trials, and the remedy of all our evils; and we reject Him with disdain and disfavor! And we condemn the Saviour to the torture of holding out throughout the long course of centuries His suppliant arms towards a people who refuse to cast themselves into them, therein to find life!

Ah! what a crime is this! What means this ingratitude, this inexplicable hardness, this unheard-of folly? The Saviour may well say of us as He did of the obstinate men of His day, and with still better reason: "If I had not come, their sin would have been less; but woe to those who have seen Me and who have not believed in Me!"

Let us make reparation by consoling the Saviour with our fidelity and our assiduity in using the graces of salvation which He offers to us in His Sacrament. Let us examine if practically the Eucharist occupies in our life the place which it ought to fill. Do we receive it often enough, and are we sufficiently prepared? Do we have recourse to it with sufficient confidence and promptitude? Do we live in such a manner that it may work in us our salvation in an efficacious manner?

IV. Prayer.

Ask earnestly, first, for faith in the immense power of the Eucharist for the salvation of the world and for your own salvation; second, for grace to be faithful and assiduous in making use of the Eucharist frequently

and fruitfully; third, for grace to make the obstacle disappear as quickly as possible: sin, ill-regulated affections, dangerous occasions, voluntary weaknesses which prevent the Sacrament of all holiness from sanctifying you in reality; fourth, that the Eucharist may be better known, more diffused, more utilized for the salvation of the world, which languishes without it.

Practice.

Increase, if not in number, at least in fervor, your pious relations with the Eucharist.

VI. The Eucharist is the Security of Humanity in Presence of the Justice of God, and the Shield of the World against His Anger.

I. Adoration.

Prostrate yourself, with a lively faith and a reverence mingled with holy fear, before the altar on which Our Lord Jesus Christ, in person and without interruption, accomplishes His sublime and merciful ministry of priest and victim in favor of a guilty world.

Behold Him raised between heaven and earth, as upon the cross, and interposing between the powerless, rebellious creature and the irritated Creator. Saint John says that even in heaven there will be an altar on which Jesus Christ will remain under the form of an immolated Lamb, recalling ceaselessly to the Divine Majesty, by means of His state of victim, the infinite satisfactions which He offered to Him by dying to restore His glory and to obtain the salvation of all men, which He merited by offering His death for them.

If the spectacle of the sacrifice of the divine Lamb is continued even in that heaven where there is neither sin against God nor the fear of losing His friendship and incurring His anger, it is the earth which above all demands it, which has need of it, which could not do without it. My God, when Thy Name is blasphemed with perfect freedom, in public and in private, when all Thy rights are disowned by society, when evil in all its forms is favored, and is able without any hindrance, but on the contrary with the approval of the public powers, to spread and to invade souls, what would become of the world if Thou didst not find therein the compensation, the reparation, the sacrifice, the holiness, and the prayer of Thy own Son, immolating Himself ceaselessly to Thy glory, and offering His blood for the guilty?

Adore, contemplate Jesus Christ behind the veils of the Sacrament as in the most august of sanctuaries, accomplishing the function of His reparative priesthood. He has all the qualities required in a priest: purity, holiness, contempt of created things, hatred of sin, love for sinners, a heavenly life; all these qualities He possesses in supreme perfection, in infinite perfection, because He is the Son of God, infinitely perfect. He has a perfect victim also, which is no other than Himself; and it is His soul, His body, His blood, His life, His liberty, His power, His repose, which He takes and immolates to God in the Eucharistic debasement, in which disappears the whole of His liberty and the whole of his life!

Adore Him! Adore Him in this sublime state, in this incomparable action of His Eucharistic priesthood, with humble fear, tempered by love and illuminated by admiration.

II. Thanksgiving.

Continue the contemplation of the sacrifice accomplished in the Sacrament by Our Lord by considering, that you may make thanksgiving from your heart, the part which the love of our God assumes therein, the marvellous inventions by which it is there manifested.

It is freely, and by the pure inclination of His merciful heart, that He willed to add to His sacrifice on Calvary, and to the humiliations of His human life, the sacrifice of the altar and the abasements of His Eucharistic life; it is a fresh gift, which at each instant of its duration is renewed with a love equal to that which made it the very first time flow forth from His heart.

Moreover, this sacrifice is a compensation which surpasses in the glory rendered to God, in the satisfaction offered to His justice, and in gratitude for His benefits, all that the revolts, the ingratitude, and the stains of our sins attempt to take away from Him.

This intervention of Christ between heaven and earth has for its object to maintain between God and man reconciliation and peace, the communication of life and of grace, to assure to every one coming into the world the application of the salvation acquired upon the cross; to the just succor to prevent them from falling, to the sinner strength to rise again, to the dying means for dying in peace with God, to the whole world divine benevolence.

It is as perpetual as the needs of the creature and as the unreasonableness of sin. It is as universal as the world, that it may pursue sin everywhere and apply its reparatory action wherever sin has left its destructive principles.

Oh sweet and merciful, oh powerful and indefatigable mediation of the Eucharistic Christ! Oh too

precious ransom! Oh vigilant protection! Oh, Sacrament of the priesthood and of the sacrifice of Jesus, throne of perpetual mediation, altar of peace, be Thou blessed, praised, loved forever!

III. Reparation.

Understand how serious a thing sin is in the world, since it continues to be committed so frequently in presence of the altar, whereon the divine Victim immolates Himself for the very purpose of diminishing its ravages, and yet in spite of its marvels of love, its innumerable sacrifices, its astounding abasements, all is useless!

There is no doubt but that sin is rendered more serious, more worthy of the hatred of God and of His chastisements, by the fact of the sacrifice of Jesus Christ being despised, repelled, soiled, by erring man carried away by fury against the love of His God. The presence of the Eucharist everywhere makes of the whole world, as it were, a sanctuary. It is this sanctuary which the sinner so ceaselessly profanes. What will not be his punishment, if he perseveres in offending God, notwithstanding the protestations, the advances, the sacrifices, the reparations perpetuated and multiplied by the Eucharist to preserve him from or to make him cease from sinning?

Examine yourself, and recalling to memory the most serious sins of your past life, weigh them, measure them by the weight of all the love contained in the nineteen centuries of the Eucharistic existence of Jesus; detest them as He does, on account of Him. Offer Him that love for yourself, you can still do so; it is the crown of His mercy; make use of it, for if henceforth you despise it, your judgment will be terrible.

IV. Prayer.

Pray always by the Eucharist, that is to say, by Jesus the priest, the mediator, the victim, the ransom and security of the world in the Sacrament. Remember that He is always there in the act of His sacrifice, which He renews night and day, at every moment and everywhere. Delight to place the mediator of peace between God and your miseries, your infidelities and your sins. Shelter, beneath the sacrifice, the prayers, and the protection of the Sacrament all those who are attached to you by the ties of blood, of duty, and of affection. The brood is not afraid of the vulture when it is under the extended wings of its mother; and in the same way, beneath the protection and under the shelter of the Sacrament we shall be safe from the murderous arrows of the enemy, and from the divine anger which revenges on us the victories which we easily allow Satan to win over us.

Practice.

Confidently invoke the Blessed Sacrament in temptation, danger, and trouble.

VII. The Eucharist is the Protection, the Consolation, and the Sanctification of Holy Church.

I. Adoration.

Adore, like a true child of the Catholic Church, in her name and in her faith, Our Lord Jesus Christ, residing in the Sacrament since the foundation of the Church and until the end of the world, therein to give the

Church, which He loves so dearly, all the succor of which she stands in need.

Salute Him by the beautiful name of Spouse of the Church; for He is so in very truth, and He has chosen her in His love, and washed her in His blood, that He might render her wholly pure and beautiful in holiness. He is in the Sacrament to follow her, to sustain her, to console her, and to give her the divine Bread which her children claim from this mother of souls. His presence is the joy, the life, the honor, the glory, and the reason of the inexhaustible fecundity of the Catholic Church. A royal Spouse, and crowned King of the earth and of the skies, He makes her partake in His regal honors and share His empire; she is a glorious queen reigning with Him and by Him. What are the Christian sects, deprived of the Eucharist, in comparison with her; where is their glory, where their holiness, where their fecundity, their apostolate?

Adore the Eucharistic Christ as the sacred Head of the Church; that is to say, as the head and the principle of that mystic and supernatural body, the members of which are everywhere, and who everywhere participate in the same life, believe the same truths, and bear the same eternal hopes. It is from the Sacrament, from the Eucharist, the heart of the Church, that all the channels of grace branch forth, bearing life throughout the whole Church, even as the arteries in the human body diffuse heat and movement.

Adore, behind the veils of the Sacrament, the Holy of Holies of the New Law, the supreme but invisible Pontiff of the Church. He wills to operate the exterior functions of His pontificate by means of visible pontiffs. He speaks, governs, and sanctifies by the Pope, by Bishops and by Priests; but in the sanctuary of His Sacrament He exercises in an excellent manner

the function of prayer and of sacrifice, which is the principal function of the priest, offering it night and day, with infinite perfection. In the powerlessness of His Host He in reality rules the Church; in His silence it is He who teaches, by inspiring pastors with the teaching to which they must make the Church listen, by keeping away error from their lips, and by rendering souls docile to their voice.

Oh Sacrament of the Catholic Church, its honor and its glory, be adored, known, and loved by all the children of this mother of redeemed humanity!

II. Thanksgiving.

Consider how good, how advantageous for the Church is this assiduous presence of her Spouse with her here below.

See how He follows her everywhere, on all shores, under all climates; everywhere where she sets her foot He is there, it is even He Himself who has led her there.

See how He shares in her condition: glorified with her when she is received and honored by a faithful people; flying with her when she is persecuted; descending with her into the catacombs during three hundred years, driven away with her from apostate countries.

See with what fidelity He has remained with her since He espoused her with His blood, nineteen centuries ago, without having even ceased for a single day to be present with her for her protection and consolation.

See, lastly, how patiently He bears with the faults and even with the crimes which forgetful and ungrateful children of the Church commit so often

against Him; He bears it all, from His ministers as well as from simple laymen, and nothing can weary His heroic perseverance because nothing can conquer His incredible love for the Church His Spouse.

Appreciate these touching proofs of the love of Jesus for the Church, and you will render Him thanks for it by being a right-minded child of this good mother.

III. Reparation.

If the Saviour Christ loved the Church to such a degree that, having died in order to redeem her from the captivity of Satan, He wills to remain with her always, and at the price of all kinds of sacrifices to make Himself the food of her children and the victim of their sins, voluntarily offered and perpetually immolated, what unutterable, intense, and poignant pain does He not experience from the trials of the Church? It is necessary to understand it in order that we may offer Him the homage and the consolations of which He stands in need in the cruel afflictions inflicted on His heart as a spouse and father.

These trials are, first of all, the heresies and schisms which rise up against the doctrine and authority of the Church, striving to tarnish the one and to destroy the other; and what vast provinces have not heresy and schism snatched from the beneficent empire of the Church!

Then there are mortal sins, apostasy, indifference with regard to religion, the mortal lethargy in which so many souls lie, and which by rendering them paralyzed members of the Church here below, threaten to separate them from her forever.

There are, in addition, the notorious defections, the scandalous apostasies, the blows directed against the

august face of the most amiable of mothers, which Jesus keenly feels, for He has said, "Who heareth you heareth Me, he who despiseth you despiseth Me."

Lastly, there are violent persecutions inflicted by a deceived and infuriated populace, or the perfidious and more dangerous persecutions of governments which strive to oppress, to humble, or at least to trammel the Church. Jesus feels them deeply and He exclaims, "Why persecutest thou Me?"

Let us think, and think often, of the divine Head of the Church, and let us remember that no one of the members of His mystic body is attacked without His being Himself grievously hurt. In these days of universal war against holy Church, it is a subject which imposes itself on the love and on the reparatory zeal of faithful souls.

IV. Prayer.

If there be a prayer which cannot but be pleasing to Our Lord, and which He cannot but be ready to answer, it is certainly that which the children of the Church offer to Him for their afflicted mother, humiliated and persecuted. It makes its way straight to His heart; He considers it a sacred duty, promulgated in the precept which commands us to love our parents: and the Church is the true mother of souls.

He who does not habitually pray for the Church fails to fulfil this most sacred of all obligations. Jesus has set us the example of it, and the altars on which He prays and immolates Himself for the needs of the Church are numberless.

Let us therefore place prayer for the interests of holy Church, the Supreme Pontiff, Bishops, Priests, Monks and Nuns in the first place of all our inten-

tions; let us pray united with the divine invisible Priest for the reign, the peace, the extension of the Church, so that all, Jews and pagans, infidels and sinners, may be given back to the Church and may come and adore, and with her celebrate her adorable Spouse and her King in the Sacrament of His merciful presence.

Practice.

The apostolate of zeal in prayer and devotedness to the interests of holy Church.

VIII. The Eucharist is the Aliment of Divine Life in Souls.

ADORATION.

ADORE, before your eyes, behind the veil of the sacramental species, really present and living, God and man both together, who in the days of His earthly life pronounced these words: "I am the Bread of life; he that cometh to Me shall not hunger. I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread which I will give is My flesh for the life of the world. He that eateth My flesh and drinketh My blood abideth in Me and I in him. He that eateth Me the same also shall live by Me."

Listen with the joy of life restored, of life assured, to these words which promise you, with so much certitude, the most beautiful and enviable of lives—divine life itself.

All life is in God as in its only source, and when

from this universal source issue floods of sentient and rational life, there remains still in God a personal life of His own, a life of holiness, of light, of love, and of infinite happiness. Nothing obliges our Creator to add the gift of this better life to the gift of natural life. Nevertheless, our soul is radically capable of it; and as the first created human soul, that of our first father, was gifted and enriched by the gratuitous goodness of the Creator, our own soul joins to its radical aptitude to possess the divine life the imperishable remembrance of the lost possession, an immense desire to recover it, profound sorrow, and an incurable feeling of exhaustion at being deprived of it.

Now, only He who gave this divine life the first time can restore it to us; God the Father bestowed the first gift, God the Son restores it. We derive the germ of it when we are by baptism washed in His blood; but in order to preserve so precious a life, to develop it, to render it actual, valiant, and fruitful in holy works, to appreciate all the joys which it contains, there must be an aliment, a regular growth:—it is the Bread of life, the Bread of the Eucharist.

Oh! adore then the divine life, the holy life, the happy life, the eternal life which comes to you, which is promised you, given and assured by the Bread of the Eucharist. Adore Jesus Christ, made the living Bread and the Sacrament of divine life in our souls.

II. Thanksgiving.

If we understand both the horror of death and the benefit of divine life for the soul, how shall we be able to refrain from continually blessing, with feelings of the most profound gratitude, the thought

which conceived the Eucharist, the heart which gave it to us, the love which preserves it for us?

God is the life of the soul, even as the soul is the life of the body. To be born to natural life without arriving at supernatural life, after God had destined us for it, is to remain uncrowned, it is to give a stalk without a flower, a flower without fruit. More than this, to remain as we were, destitute of life on account of original sin and the sins which we fatally add to it, is to be condemned to degradation, to chastisement, to the privation of all happiness, to estrangement from God, and to be exposed to His anger; is not this to be dead, and to have incurred death, which means eternal, horrible death?

Well, then! let us breathe, let us hope, let us rejoice! Behold the Bread which gives growth to life, which repairs its waste, which shapes its course, which facilitates its exercise, which preserves and keeps forever the treasure of it; it is the Bread of life, the Bread of the Eucharist! He who eats of it faithfully will never die; if he fall for a moment beneath the blows of sin, he will revive through the virtue of this bread.

Oh Bread of life, communicating to my weakness all the energy, all the virtues of the life of God Himself! Oh aliment of immortality, which fixes my perishable life upon the immutable rock of eternity! Oh Bread of honor and of glory, which raises me up from the abyss of nothingness and of the most profound abjection of sin, to give me access with the princes of the heavenly court to the table of the king of kings! Oh Bread of peace, of consolation, of light and of love, which gives to me a foretaste of the happiness which I shall attain if I allow myself faithfully to be led by Thy influence and Thy power; be Thou loved, blessed, praised forever by grateful humanity!

III. Reparation.

Has the world given this cordial welcome to the gift of life? and how do we ourselves receive it? Does it produce in us these fruits of a holy and divine life?

Alas! Some, and they are very numerous, do not allow themselves to believe or to understand these benevolent advances of the Saviour; they keep aloof from His table; they lead an animal life, full of accidents, a rational life mingled with sorrow and with faults; but they leave their soul in death; they close their ears through pride, they refuse the bread of purity, through perversity they repel the best gift of God, in which He gives Himself!

Others, more guilty perhaps, and at any rate more base, desire to unite the divine life with a guilty life, to eat at the table of God and at that of demons, receiving, without the faith which enlightens, without the love which purifies, the living bread into their soul dead from sin. They only receive from it a greater measure of the divine anger, which buries them still more lamentably in death!

And I! Do I have the life of God? Do my thoughts find in His thoughts their rule of faith? Is He my supreme love, loved only for Himself and regulating all my other loves? And if I do not live by the life of God, is it because I do not nourish myself sufficiently with the bread of the divine life, or that I do not partake aright, not bringing the dispositions requisite for receiving it, and not corresponding faithfully enough with its vital influences!

It is a sorrowful subject for examination, which, however, must be frequently approached and thoroughly discussed, for it is a question of living by the Eucharist or dying spite of the bread of life.

IV. Prayer.

Repeat to yourself the words of the ardent desires of those who listened to the promise of the marvellous Bread of life: "Lord, give us always of this bread." The divine master has introduced them into the formula of the most excellent of all prayers, "Give us this day our daily bread." Then from pity for all languishing souls, for all the hungry, the sick, and the dead which surround you, deprived of the Bread of life through their own fault or from ignorance, repeat to Jesus in union with His apostles: "Lord, behold in the midst of this desert of life the crowd which has nothing to eat that can really nourish it. Have pity on it!"

Practice.

Assiduity in receiving the Bread of life with diligent preparation and faithful correspondence to its divine influences.

IX. The Eucharist is the Permanent Proof of the Love of Jesus Christ for each one of us.

I. Adoration.

Adore Our Lord Jesus Christ, present before your eyes in the Blessed Sacrament, and behold with gratitude, with astonishment and adoration, behold if it be not true that the Eucharist gives Him to you wholly and for you alone.

It is the prodigy and supreme extent of His love here below. It is only in heaven that His love will permit

us to possess Him in a greater and better degree. And it is the property, the end and the aim of the Eucharist to render Christ capable of being given to each one of us, in truth, and in entirety.

Therefore it is the effusion of His love, according to the words of the Council of Trent; in other words, the gift which God had made us of Himself in the Incarnation has increased, has multiplied, and has been shed like an abundant stream issuing from a lofty rock, which spreads its deep waters throughout the whole valley.

Saint Thomas pronounced these beautiful words, "All that the Word brought to the world by making Himself man, He brings to each man in particular by the Eucharist."

It is this Sacrament which enables us to understand the energetic words of Saint Paul, "He loved me, and has given Himself for me."

On Calvary He died once for all; in the reception of the Sacrament the fruits of His death are communicated to each one of us. When we have received Him, we cannot any longer doubt but that He is ours, and very certainly ours; we possess Him, we hold Him, we have seen Him come, we have enclosed Him in our breast; He is our dear captive!

The personal meeting of God and man therefore takes place at the table of Communion, and as nothing obliges Him to make this gift of Himself, it must be acknowledged that He makes it from love, because He loves us personally, as though each one of us were the only object and the whole end of His infinite love!

Oh, adore Jesus Christ in this supreme manifestation of His love. See Him, the Infinite, the Most High, the Supreme Majesty, coming towards you, offering Himself to you, descending in you, annihilating

Himself for you, for you and your nothingness, for your past faults and your present miseries! It might be said, at the hour of Communion, so entirely is He yours, that there are only you and He in the world!

Does not this fact, this union, constitute that which is most admirable and most incredible in the Eucharistic mystery? And yet it is so; believe, adore, love!

II. Thanksgiving.

Render thanks to the infinite goodness of the heart of Jesus, for the admirable condescension which has led Him to specialize, to individualize, to render personally and make intimately to each one of us the gift of Himself in the Eucharist.

Ah! His Heart knew our hearts; He knew that the supreme requirement of love is intimate union, a total and direct gift. He knew that it would not have sufficed for us to be loved with the most generous devotedness, if this love had not been carried as far as the personal proof of union, of the individual gift. And the kind Saviour, who had already done so much for us by being born and by dying for us, added to it this consummation of giving Himself up in person to those for whom He had been born and had died.

He desires thereby to make us also understand that His intention is to be personally useful to us, by devoting Himself to the service of each one of us, bringing to each the particular graces which are personally necessary to him, on account of his nature, his character, of his position, his vocation, his needs, his difficulties, his temptations and his trials. It is above all amongst souls that there are not two to be found which are exactly alike. The triumph of love ought therefore to be to bend, to adapt itself to these thou-

sands and thousands of forms, to the needs of souls. This is what the Saviour has done by multiplying His Sacrament that He may make it the nourishment of each one of us.

Give thanks, then, bless and understand how great is the abundance of His goodness, which better than manna adapts itself to the needs and the taste not of some hundreds of thousands of Israelites only, but of innumerable multitudes who will traverse, from the Last Supper to the judgment, the desert of this life.

III. Reparation.

Is it not true that gratitude ought to be modelled upon and be measured by the benefit bestowed? If then Jesus loves us individually; if He makes of each one of us the object and the end of His love, is it not strictly necessary that we should repay Him in an equal degree by loving Him with an entire love, a special love, a love of predilection, by choosing Him for the supreme object of our love and of our devotedness; by loving Him where He loves us, in His Sacrament; and by making our love, our thoughts, our homage, our labors, our sufferings, our joys, our successes, as well as our pains and our defects, centre around the Tabernacle, as a continually renewed proof.

To love and to serve God in a vague manner as a God more or less unknown, without ever feeling for His adorable Person in the Sacrament any of the sentiments which we experience for the persons whom we love, without ever showing Him the tenderness of which we are prodigal towards the creature; to love Him only from interest, or from fear, and not as children and friends—is this a response to make to the love which gives itself so generously and so intimately to us?

We are everything to Him; why is He not everything to us? Seek; be ashamed, blush! How little heart we must have to love Him so little and so ill who has so loved us!

IV. Prayer.

Earnestly ask for the grace and the virtue of a personal love of Jesus: to love Him personally is to love Him for Himself, at the price of the whole of yourself.

Let Him be the rule of your thoughts, the most cherished of your affections, the last end of your works; do everything for Him, for His love, His satisfaction, His glory.

Then, above all, come to Him, give Him your time, much of it, as much as is possible, always more and more of it. Be not merely His slaves nor His mercenaries, when by His Sacrament He desires that you should be henceforth His friends. His delights are to be with us; let our delights be to be with Him!

Practice.

Interior recollection from love; thoughts, recourse, prayer to Jesus in the Sacrament.

X. The Eucharist is the Centre of Charity upon Earth and the Link of Unity amongst Christians.

I. Adoration.

Represent to yourself the adorable Saviour, who resides beneath the veil of the Sacrament, who sees you and hears you behind the lattices of the sacramental sign placed between His glory and your weakness.

From consideration for the latter represent Him at the hour of the Last Supper, surrounded by His Apostles, to whom He addresses His last counsels.

Listen to His words, "Love one another." "This is My commandment, that you love one another as I have loved you. By this shall they know that you are My disciples, if you love one another. Remain in Me, remain in My love!"

Such is the Testament of the beloved Father of the people of God; such is the law of love which succeeds the law of Sinai.

It is strictly true to say that the precept of charity is the commandment of the Last Supper. And it is true, not because it was in that place, the witness of the greatest marvel worked by the love of the Saviour, that it was promulgated, but above all because it was in the Eucharist itself that the Saviour placed the grace of it and perpetuated its imperishable remembrance.

To love our neighbor, and love him sincerely; that is to say, to devote ourselves to his well-being, not from caprice or from interest, but for himself, requires supernatural strength, which triumphs over our egotism and our pride.

Egotism, which is innate in us and the very root of concupiscence, is the seeking after our personal interest, our own satisfaction, even to the detriment of the rights or the needs of our neighbor. Charity is the pursuit of the welfare of others, at the sacrifice of our own inclinations.

What is the power able to snatch us from the claws of egotism if it be not the divine power of a Sacrament which is the greatest expression of charity, of the love of a God giving Himself up for His children? Is the Eucharist, in fact, anything else except Christ in the plenitude of His life, of His activity, of His virtues,

of His merits, multiplying Himself that He may give Himself to all, perpetuating Himself that He may give Himself always, extending Himself that He may be everywhere given for the good of those whom He calls, although they are by nature His enemies, and whom He calls so mercifully, His own —His friends.

It is the same thing as regards pride; it paralyzes charity, because in order to love our neighbor we must serve him; to serve is to lower ourselves in the presence of him whom we serve. What power can bend our pride, unless it be that of this Sacrament of the humility, of the debasement of Christ, where the Master and the Lord, after having washed, like a slave, the feet of His Apostles, placed Himself at the service of all men in the most humble of conditions, that of a little bread which has no other object than the being partaken for the profit of him who eats.

Adore therefore the Saviour instituting by His solemn words the Sacrament of charity, and as from an abundant fountain causing to flow from it inexhaustible floods of self-abnegation, of humility, of devotedness, to which every one may go and drink if he desire really to love his neighbor as himself for the love of God.

II. Thanksgiving.

After the obligation of loving God as our Father, no action is more noble, more honorable, or sweeter in the doctrine of Jesus Christ than that of loving men as our brothers.

How thoroughly we recognize in this precept the Heart of Him who, being infinite and uncreated love, willed also to make Himself love incarnate!

Doubtless charity requires sacrifices from every one,

but on the other hand it assures to us the benevolence, help, and devotedness of all. Each one of us is therefore put in possession of the love of the innumerable Christian community through the commandment of charity towards our neighbor. The sinner benefits by the holiness, the prayers, the merits of all the just. The weak find therein help given by those who are stronger. The ignorant see those who are learned hastening to make them share in their intellectual treasures. The rich are of necessity the help and support of the poor. No kind of indigence, or of suffering, or of misery, or of tears, is the heavy portion of one single person; for the obligation of solacing them weighs upon all and upon each, and is sacred, imperious, inviolable!

Oh! how beautiful is fraternal charity, beautiful above all when each individual, looking himself in the face, sees what is his weakness, what are his burdens, what are his needs! Never will this sweet charity be wanting in the Church, because Jesus Himself, its author, has perpetuated Himself that He may ceaselessly keep alive its power, bear its sacrifices, bless its labors. The focus of this devotedness, which extends its flames over the whole world and penetrates into the most secret abysses of misery, that it may warm and invigorate all the suffering members of poor humanity, this focus is the living Heart, the ardent Heart, the compassionate Heart, the Heart more vast than the universe, the all-powerful Heart which the Sacrament keeps for us, shows us, and gives us in its indefatigable charity for us.

Never think of any of the gifts which you have received from your brethren without letting your gratitude rise to the Sacred Heart which is, in the Sacrament, the real author.

III. Reparation.

Coming down from these general considerations to the duties which charity towards our neighbor imposes personally upon you, examine carefully how you actually practise them. These duties are above everything: affection and esteem; prayer; corporal and spiritual assistance, edification; bearing with defects; pardon of injuries.

Examine yourself by the light of the Eucharist; that is to say, see if you love others even as Jesus your Master loves you; if you bear with others as He did; if you devote yourself to them as He did. Then humble yourself and make an efficacious resolve to correct yourself with regard to the point in which you fail the most.

IV. Prayer.

Ask for your family and for those with whom you live, ask for your country, for the Church, the grace of unity in charity; repeating the touching and earnest prayer of the Saviour: "And not for them only do I pray, but for those also who through their word shall believe in Me. That they all may be one as Thou, Father, in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me. I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast also loved Me."

Practice.

Practise daily some exercises of fraternal charity as a thanksgiving after Communion.

XI. The Eucharist is the Consolation of the Christian.

I. Adoration.

Adore Jesus, the Saviour with so good and compassionate a Heart, beneath the Eucharistic veils, and remember the tenderness with which, seeing His Apostles saddened at the Last Supper by the tidings of His departure, He cried to them, "Sorrow hath filled your hearts because I am going away, but I will come back, and I will not leave you orphans."

That His human presence should be taken from the world was requisite, both in regard to our redemption and as the recompense of the valiant Laborer for the glory of His Father; but not to remain in another kind of presence was impossible, both for His own heart and for ours, impossible with respect to His work, impossible with respect to our weakness.

The Eucharist was therefore instituted to console the Apostles for the departure of their Master, and to be the consolation of man in all his trials; it is for that purpose in great measure, says Saint Thomas, that it was instituted under the symbol of wine as well as under that of bread, wine being a beverage which revives, warms, and rejoices.

It was instituted that those immensely tender words spoken by the Saviour, "Come to Me, all ye that suffer and are heavy laden," may be always and everywhere repeated, and that no one whatever, even when plunged into the deepest trouble, may be able to say, "I have not found consolation, and despair has been my sole refuge." No! Jesus is there, Jesus is there for all, Jesus gives Himself to all; Jesus is the supreme good, He is the infinite good, He is the

happiness and the light and the joy of angels and saints in heaven. If He suffices in heaven to render the elect happy in every respect and forever, to be everything to them, and to hold the place of everything, now, in giving Himself to us on earth, shall He not render us happy; shall He not be all in all to us? Is the possession of Him not sufficient compensation for the want of all other possessions, a consolation in the sufferings which afflict us?

It is true that the presence of Jesus is veiled, that His possession is only felt in the soul, and that in a very mysterious manner; it is true that it tolerates the continuance and even the aggravation of suffering; this is all true; but such has been the condition of human life ever since original sin. There is no question of suppressing the trials necessary to expiate sin and to gain heaven; there can be no question of changing the land of exile into a Paradise of glory; but there is a question of rendering sorrow endurable, and trials meritorious, of preventing despair, of rendering tears less bitter, of sustaining, in a word, hope, of rendering it valiant and immovable, of enabling the soul, even in the midst of the most inconsolable sorrows and the most terrible suffering, to say, leaning upon Jesus present here below for its sake and possessing Him: "I hope in Him, I shall never be confounded; I am nailed upon the cross, but it is with Jesus; I love Him, nothing shall be capable of separating me from the love I have given to Him."

II. Thanksgiving.

Enjoy sweetly and at length the reasons which render so certain, so active, so well appropriated to our needs, the power of consolation to be found in the possession of Jesus.

It is because the divine Master Himself willed to suffer in truth, and more than we shall ever do with all our sorrows. You remember the words of Holy Scripture, which are so affirmative, "He has in truth taken upon Him our infirmities, He has borne our griefs: *Vere languores nostros ipse tulit et dolores nostros ipse portavit.*"

He did so to the extent of a man who was nothing but sorrow. *Virum dolorum*, one who knew to the utmost and who knew by experience what suffering is: *Scientem infirmitatem.*

Now if it be true that he who has not suffered knows nothing of suffering, must it not necessarily follow that one who has suffered so much will understand all suffering? And is it not the first and essential condition of one who wishes to administer consolation that he should understand suffering?

Add to this that Jesus endured all these sufferings only that He might Himself experience all that we endure, and become by means of this personal suffering more compassionate, more merciful: *Tentatus autem per omnia ut misericors fieret.*

Moreover, He instituted His Sacrament as a memorial of His sorrowful Passion, and also as a sacrifice of Himself, renewed every day under our eyes, to encourage us by so great an example to walk in the path watered by His blood and by the tears of His Mother, along which still resound the echo of the calumnies, of the condemnations and maledictions He had to endure, along which also we still hear the groans wrung from Him by the treachery of His disciples, the abandonment of His Father, and the separation from His holy Mother.

Lastly, in this Sacrament, wherein He lives risen and glorious, joining the triumph of life with the debase-

ments of death, He proclaims aloud that the end of all sufferings, if we bear them for God, is life without end, eternal reunion, infinite happiness.

Oh! Christian who art overwhelmed and dost succumb, remain near Jesus; receive Jesus; come back once more, come back; there is only one misfortune which could happen and which would be the consummation of thy miseries; namely, that thou shouldst keep away from Him, the sole, the absolutely sole consoler worthy of the name.

III. Reparation.

Is it not true then that we are guilty and still more blind even than guilty, when we abandon prayer and communion in a season of trial? Is it not inflicting an injury on our soul to as great an extent as would be committed by a sick person refusing necessary remedies? It is cruelty towards ourselves; it is cruelty towards the heart of so good a Saviour.

Blindness is changed into folly when, abandoning the true Consoler, we turn to the world to ask of it solace in our troubles, by joining in its pleasures and its feasts; it then becomes the delirium of the soul! The soul dreams, it allows itself to be carried away by its dreams into the imaginary land of all kinds of happiness, and it fancies that it possesses them! But what an awakening follows! What depression at the awakening, what despairing solitude!

Remember your behavior under trials, and see what you have to make reparation for at the feet of the divine Consoler!

IV. Prayer.

Ask for grace and make a resolution to remember the Host always in the midst of your troubles; to go

to it at the very beginning of the trial; never to cease as long as it may last, and if it be absolutely overwhelming, to have recourse to the tabernacle and to holy Communion. Be not afraid of your imaginary powerlessness to think, to discourse, to pray, and to experience fervor; you have your title to Communion and your preparation for it in the suffering itself. Believe in Jesus; say to Him, Have pity; show Him your ills, it is sufficient.

Practice.

To redouble your visits to the Blessed Sacrament in the time of trial.

XII. The Eucharist is the Pledge and the Foretaste of Heaven.

I. Adoration.

Adore, behind the cloud of the sacred species, as in a heaven which has drawn nearer to earth, and where He wills to reside that He may be more accessible to us, the King of angels, the Sovereign who reigns radiant and triumphant in the heaven of His glory.

He is the same here in the sweet light of the Eucharistic cloud, so well suited to the weakness of our eyes, as in the splendor of His throne in the highest heaven. He is here to give us the pledge and the foretaste of what we shall possess in the heaven of His glory.

He is the pledge, that is to say, the promise, the assurance, the agreement to give us His Paradise. Has He not in fact said: "He who eats My flesh has eternal

life;" "I am the Bread of heaven, he who believes in Me shall not die"? He has therefore taken an engagement upon Himself; the Eucharist guarantees the truth of His word; it publishes it everywhere, and keeps inviolable its integrity.

Besides, having given Himself, as He does in the Eucharist, He gives Himself necessarily afterwards in heaven. What is heaven? The possession of Jesus, the perpetual and assured possession of Jesus, a mysterious reception of Jesus, without reserve and without end; He in us perfectly, we completely in Him—behold heaven! But what is the Eucharist? The possession of Jesus, the permanent presence of Jesus; the sacramental reception of Jesus. The mode differs, it is true; here Jesus is veiled, and we are powerless to possess Him perfectly, and to be ever present with Him; and even in the eating, faith alone enjoys Him, whilst the senses remain outside His contact, often incommoding faith, clouding its glance, and impairing its flight. But, nevertheless, the foundation is the same, and Jesus gives Himself here as He does there, really.

Have we any reason then to be astonished that the Eucharist should be the pledge of heaven? Having bestowed on us this first gift, cannot the Saviour afterwards give Himself in heaven? Appreciate this truth, and adore Him who wills to engage Himself as irrevocably to us as we are inconstant to Him.

The foretaste—it is more than a pledge; it is an anticipated participation in the blessing promised and repeated; it is already a beginning of enjoyment of all of which the full possession is reserved for us. What is heaven from this point of view? The perfect possession of all good things. Do not the Scriptures call

the Eucharist "the Bread which contains all delights"? And does not Jesus also say that it is the "Bread of heaven"? Cannot then the divine beatitude allow itself to be tasted in the Bread of God, seraphic joys in the Bread of Angels, something, finally, of what it is in heaven in the Bread of heaven?

Ah, it is not this food that is to blame for so much misery in this valley of tears, but only ourselves, whose faith allows itself to be obscured by the fascinations of earthly treasures, whose heart so soon becomes too much weakened by material pleasures, to be able to enjoy the pure delights of future blessings.

Adore, then, with gratitude, admiration, and confusion the "living Bread come down from heaven in order to make of this our earth the threshold of Paradise."

II. Thanksgiving.

How great is the goodness of God, how earnest His love, how impatient He is to heap His mercy upon us! In truth, it might have seemed to be sufficient in order to prove to us more of love than we shall ever merit, to have promised us heaven as a recompense for our labors and our struggles, and to wait in order to give it until the measure of our merits should be filled.

No! The Saviour who acquired for us a right to heaven by His death, who delivers up to us the price of it in His blood, which all the Sacraments diffuse in us; who has taught us the path by His saving words, who has opened the gate of it by entering therein first Himself, and who is occupied in preparing our place for us in it,—this kind Saviour, whom it would be impossible to call sufficiently kind, infinitely kind, this

Jesus wills to come back to us to lead us there by the hand, as it were; He wills to give Himself up beforehand for us that He may guarantee the access to it for us; He wills to make us experience some of the delights which await us there in order to attach us to it forever, by separating us victoriously from the temporary but seductive good things of this world.

Oh God! what wouldst Thou not have done to bring me at last to heaven? And if I do not go there, how just and deserved will be my chastisement! Will it ever equal the love Thou hast shown to make me avoid it?

III. Reparation.

Oh Lord, my God, beauty without stain, sovereign goodness, life without end, substance of all happiness and of all good, how great is my shame when I recall to mind Thy promises, Thy calls, the pledge and the foretaste of heaven which Thou procurest for me by this heavenly Sacrament!

The fact is, that I hardly ever think of heaven except when I am unhappy and deprived of the joys which I had ardently sought after upon earth. Heaven then appears to me desirable only in proportion to what I suffer. But let human happiness shine upon me only a little, let me have the enjoyments which my heart and my senses call for, then immediately my eyes cease to be raised towards Thee; and if I think of heaven it is to supplicate Thee, alas! not to call me thither until I have completely emptied the cup which inebriates me.

Divine Sacrament of heaven, it is into this earthly, obscure, and filthy soul that Thou hast cast Thyself; ah, I understand but too clearly that Thou art but little ap-

preciated therein, and that Thou remainest inert, powerless to excite the production of the holy desires, the sweet joys, the ardent impatience, the lofty aspirations of the Saints towards the heavenly country and towards Thee, who art all the treasure of it.

IV. Prayer.

Let us make, at the foot of the Sacrament of heaven, the most urgent resolutions relative to the great duty of hope; let us make our daily prayers and frequent communion rest upon them; but let it be upon one condition: that we recall them to mind in each one of our thanksgivings, to examine if we are faithful to them.

There is no doubt but that this practice will disengage us from the ties of the flesh, will raise us above the frivolities of this world, will make us despise them and love eternity; it is then that we shall feel in the depths of our heart the assurance of heaven. It is then that we shall really experience how truly the Bread of life contains the foretaste of its eternal delights.

Practice.

To ask at each Communion for final perseverance, and the desire for heaven, and each time to make a sacrifice of one of the things which might retard the possession of it for us.

The Divine Titles of the Eucharist.

I. The Most Blessed Sacrament.

I. Adoration.

The Most Blessed Sacrament is Our Lord Jesus Christ, both God and man, really, truly, and substantially present beneath the veil of the Eucharist.

Adore His Divinity, present in the Host. The Blessed Sacrament is God, the infinitely perfect Being, the Creator of heaven and earth, and the Sovereign Lord of all things.

Adore the holy Humanity of Jesus present in the Blessed Sacrament; His body, His blood, His heart, His soul; be sure that He is really living, really present in His own person, and not in remembrance, or in symbol, but in reality.

Proclaim Him to be your God, your Saviour, your king, your end, your all. Acknowledge yourself to be His creature, His subject, His servant. Adore Him as Mary and Joseph did at Bethlehem, as the Angels do in heaven; make acts of faith in His presence, of submission to His authority, of abandonment to His will. Give yourself to Him; swear to be faithful to Him and to love Him forever.

II. Thanksgiving.

The Most Blessed Sacrament is Our Lord in His infinite goodness for you. It is your Benefactor, from

whom you derive all good things. It is He who watches over you, keeps you in all perils and snatches you from Satan; He loves you, He protects you, He continues to bestow upon you His treasures, even when you do not love Him; oh, how good He is!

It is your Saviour who was born, who suffered and died for you. It was to bring to you all the fruits, all the graces of His life and of His death that He instituted the Eucharist, by means of which, in spite of humiliations and numberless outrages, He comes to you, and gives Himself to you, to render you a sharer in His life, and to prove to you that He loves you greatly, you personally!

Ah, thank, bless the goodness, the devotedness of Jesus towards you in the Eucharist! Behold His Heart open to you, consumed with the flames of the most ardent love. Love Him and thank Him with Mary, Saint Joseph, the Angels and Saints in heaven.

III. Reparation.

The Most Blessed Sacrament is Our Lord present in His adorable holiness, but also in His most sweet mercy. Adore Him, truly holy and holiness itself, and confess humbly at His feet that you are nothing but sin and misery. Detest, through love for Him, all the sins of your life; offer as a reparation for them your labors, your daily sufferings and daily annoyances.

Jesus is in the Sacrament as your Host of reparation; He continues the sacrifice of Calvary and in the Mass applies the fruits of it to the world. Offer them then for yourself, for the sins of your family, of your country, and pray for all sinners.

Lastly, compassionate Our Lord, so greatly offended

and so greatly despised in the Blessed Sacrament. What sacrileges! What profanations!

Console His heart; love Him; keep near Him; address loving words to Him; above all, promise to avoid committing even the smallest sin that you may in so far diminish the measure of human ingratitude. Offer to Jesus the reparations made by Mary on Calvary, and unite yourself with the Angels, who weep over the tabernacles abandoned by men.

IV. Prayer.

The Most Holy Sacrament is Our Lord in His goodness and His liberality towards men. Address yourselves therefore to Him, as the author of all good things, as the best of fathers. He created you, He preserves you only through love; believe then that He is ready to give you all necessary succor: for your body and your soul; for your spiritual and temporal affairs; for your embarrassments, your difficulties, your trials—for yours and for those of all belonging to you. Everything touches Him, because it is He who permits all these things for your eternal salvation.

Pray to God through Jesus, and in His name; He is upon the altar as a mediator between God and man; the advocate who takes care of your interests before the Divine Majesty.

Then address yourself to the Heart of Jesus, which is living therein; recall to it its compassion for the poor and the afflicted, and beg of it by its goodness to have pity on you! Be earnest; pray with faith; above all, promise to coöperate with grace and take means for doing so: it is the condition of all sincere prayer.

Place beneath the eyes of Jesus, and recommend very earnestly to His goodness, all whom you love or

to whom you are under any obligation. Do not forget the souls in Purgatory. At the conclusion of the hour which you have consecrated to Jesus to honor Him and give Him pleasure, you will have great power over His heart.

Recite five *Paters* and *Aves* for all these intentions, and those of the Sovereign Pontiff, to gain the indulgence; then prostrating yourself ask of Jesus a last blessing and retire with your soul rendered happy and strengthened by this hour of Paradise!

Practice.

Reverence in presence of the Blessed Sacrament.

Honorable Amends to the Most Holy Sacrament of the Altar, in use at Rome.

Animated by the profound reverence with which faith inspires me, oh Saviour Jesus Christ, true God and true man, I love Thee with my whole heart and I adore Thee in the most august Sacrament of the Altar; I offer Thee my love in reparation for all the irreverence, the profanation and the sacrileges which I have ever committed and also for those which have been committed by others and which unhappily may be committed in the future!

I adore Thee then, oh my God, not indeed as Thou deservest to be adored, nor even as much as I ought to adore Thee, but at least in so far as I can!

I long to be able to adore Thee with all the perfection of which angelic creatures are capable.

Moreover, I resolve to adore Thee, now and always, not only for Catholics who do not love Thee and do not adore Thee, but also in lieu of, and for the conversion of all heretics, schismatics, Mahomedans, Jews,

idolaters and bad Christians. Yes, oh my Jesus, be Thou known, adored, loved, and thanked by all men and at every moment in the most holy and most divine Sacrament!

(Indulgence of two hundred days for the faithful every time that they recite this act of reparation.)

II. The Eucharist is God.

I. Adoration.

Listen to the question which issues from the depths of the tabernacle, and which the Saviour addresses to you as He did to His apostles: "Whom do men say that I am?"

Hasten to answer Him as did Peter in the name of all, "Thou art Christ, the Son of the living God; we believe it and know it."

Yes, the Saviour in the Sacrament is the Son of God, God like His Father—and the Holy Sacrament is God.

It is of great importance thoroughly to know and to acknowledge this; there is in it as much a question of the glory of the hidden God as of our reverence and of our confidence in Him.

If Jesus Christ be truly present beneath the sacramental veils, Jesus Christ being God, the true God, in all things equal to His Father, God of God, Light of light, true God begotten by the true God, it follows that God is really in the Sacrament. God cannot be diminished or divided; if He is in the Sacrament, He is there in the truth of His being, in the plenitude of His perfections, in the essential relations which constitute the three persons of the Most Holy Trinity.

It is true that God is in all that bears a lineament of

His nature, an imprint of His perfections, not less than in all which receives the influence of His action. Thus God is in the life of everything which exists, in the soul of man formed after the image of his Creator, in the grace and the Sacraments which His divine life communicate to us. He is in all these things naturally, or by the effusion of a gift derived from Him; but it is quite otherwise in the Eucharist. There He is present, with a personal presence, total and privileged. He is there as He was in Jesus Christ when the Incarnate Word lived here below.

Saint John said, "The Word was with God, the Word was God, the Word was made flesh." The Saviour also said, "I and the Father are one." Certainly, the divinity was in Jesus in quite another manner than in the sun which shone over His head, in the flowers which bordered the path along which He walked. He was in Jesus as in His own Word; as in His sanctuary, more sacred than that which He inhabited in the temple. God had said that He would dwell therein, and He was therein in the sense that the Mercy Seat was the place where He listened to the prayers which were addressed to Him. But if He have deserted it, if Saint Paul says that that sanctuary was only figurative, the presence which God manifested there was therefore only figurative also, and preparatory to the presence with which He was to occupy the new Tabernacle. God willed to give Himself incomparably more than He ever did before; He dwelt personally in Jesus Christ, in the plenitude of His being; and by a necessary concomitance in the Trinity of His Persons.

Now the Eucharist is Jesus Christ Himself enclosed, for very good reasons, beneath the Sacramental signs. God is therefore in the Eucharist as in Jesus Christ,

and as Jesus Christ is God, the Most Blessed Sacrament is therefore God.

Let us humbly adore Him, in presence of the awful vicinity of His majesty, but with confidence, as is suitable towards a God who draws so near to us only through love.

II. Thanksgiving.

How this presence of God here below elevates us, and how good it is for us!

It elevates us in a very special manner, because it enables us to live in the company of God, it makes of us the friends, the guests, consequently the protégés of God. "Who is the privileged people so privileged, whose God comes so near to it?"

It is good for us, for "if God be for us, who can be against us"? And is it not evident that God is for us, seeing that He only comes to us from love, nothing having the power to constrain Him to remain with us? He is therefore in the Eucharist only because His loving kindness is moved by our profound weakness.

But how greatly does this presence make the divine Sacrament increase and become radiant! These weak forms of bread enclose, contain in their plenitude, without diminution or confusion, all the perfections of God, of which each one is a world infinite in beauty, splendor, and life. The majesty, the eternity, the immensity, the immutability of God; His omnipotence, which creates; His providence, which preserves and governs; His supreme justice, which judges all beings before His tribunal without appeal; His beatitude, which recompenses them forever!

Oh adorable Sanctuary! The divine Being is in truth behind the transparent veil of the weak appearances;

and behind this veil is still accomplished the most prodigious of mysteries, the grandest of acts. Oh holy Host! to approach Thee is therefore to approach God, and to receive Thee is to be deified!

Who shall proclaim with accents worthy of the subject the praises, the thanksgiving which Thou dost merit?

III. Reparation.

Hence, there is no question of hesitating any longer: whoever neglects the Eucharist neglects God Himself, who has come there expressly to oblige us to honor Him, to cultivate His presence by the homage of the most perfect religion. Whoever despises the Eucharist, despises God Himself. Whoever profanes the Sacrament by a sacrilegious Communion or by violence inflicted upon the tabernacles, treads God Himself under foot, and renews, as much as he can, the deicide committed on Calvary.

Can we be astonished whilst seeing so many churches deserted; whilst hearing of the profanations committed every day; whilst beholding the behavior of so many Christians who are determined, no matter at what cost, to abuse the Sacrament of Jesus Christ,—can we be astonished that the divine chastisements are so terrible and so frequent, that scourges are multiplied by His irritated hand?

Ah! let us hasten to make reparation, by being more attentive to the religion which the presence of God here below claims from us; let us multiply homage and honors; let us purify our souls and sanctify our virtues to mollify the injuries of which the God of the Sacrament is the object.

IV. Prayer.

"I will pray in Thy sanctuary, oh my God, and I will adore Thee in Thy holy temple."

Such is the prayer we must offer and the resolution imposed upon us by the presence of God amongst us. To come and render homage in His temples to Him who through pure goodness and spite of insults wills to reside amongst us. Always to treat the Sacrament with reverence and fear, with humble and profound piety, borrowing their spirit from the angels, who in heaven remain prostrate in His presence, veiling their face with their wings, and even at opportune moments borrowing the attitude of their perfect religion. Lastly always to remember in our troubles, our doubts, our falls, that God is there, our Emmanuel, and not to seek Him elsewhere.

Practice.

To avoid, no matter what it may cost, speaking in a church, and indulging in worldly habits, above all in regard to the wandering of our eyes and the effeminacy of our attitude.

III. The Eucharist is the Eternal.

I. Adoration.

Prostrate yourself reverently, and look with a feeling of ecstatic adoration at the Host consecrated but yesterday, or at the Mass which has just ended. You will see how fragile its existence is, for it depends upon the sensible sign of bread, of appearances weaker than the leaf of a tree carried away by a zephyr and

which the least pressure reduces into dust; well, believe it, for it is the faith of the Church, based upon the word of infallible Truth, that Host of a single day is the Eternal!

It is the Eternal because it is "the Word which was at the beginning, which was in God, which was God, by whom all things were made."

It is the Eternal because it is He who is called "the Beginning," and who said, "I and the Father are one."

Moreover, the signs of eternity appear clearly in the Eucharist. What is eternity, what are its properties? Eternity is the total possession of life in its perfection, that is to say, it is the past and the future fixed in an immutable present; it is the absence of succession, of formation, of transformation and of decrease; it is entire life always possessed, consequently it is infinite life without origin, without limit, without end.

Now what does the Eucharist offer to our adoration? The Incarnate Word, which is and will be; it offers us His divinity and His eternal perfections, after the model of which it forms us and deifies us; His humanity with the example and the fruit of the whole of His human life, of His passion and of His death; His glorified humanity at the present moment, with the foretaste of His glory and the graces necessary to attain to it.

Now this past of the Incarnate Word, and this definitive glory, the Host always possesses in their plenitude; it is the point to which all the mysteries converge, without a single exception; is it not a striking manifestation of the eternity of Him whom it contains?

Then, in the weaknesses of its appearances, the Eucharist remains always the same, always as living, always as vivifying, always as efficacious, and always

as good as when it issued from the heart, from the word and the hands of the Saviour at the Last Supper. It has seen men and empires pass away, itself immovable and unchangeable; it has been a butt for the attacks of heresy, of impiety, of violence and of persecution, and it has resisted, stilled every tempest, and bearing the fortunes of the Church and the hopes of the world. Is not this marvellous duration of so weak a sign a victorious demonstration of the Eternal which it both conceals and discloses at one and the same time?

Adore then, in the Blessed Sacrament, the Eternal, the God who does not pass away, and offer Him the homage of your life by dedicating it henceforth to His service.

II. Thanksgiving.

How lively a source of thanksgiving, descending abundant and pure from the everlasting mountains, is the contemplation of the Eternal in the Eucharist?

If the Host be eternal, it is therefore the unchangeable good on which we may fix our uncertain hopes, our inconstant will, our weak virtues, and the whole of our unstable life!

It is, therefore, in the midst of the whirlwind of created things, in which nothing endures for more than a moment, in the torrent which carries away the affections, the props, the dreams and the labors of human life, the steadfast rock to which we can attach our bark that we may not be carried away!

It is Eternity in time, and it brings us the foretastes, the treasures, and the graces of eternity. Does not the Saviour call it " the Bread of eternal life," the Bread which enables us to live eternally, the Bread which redeems from death and gives the very life itself of God?

What does that mean, if it be not that this Bread gives the plenitude of life, constancy in labor, perseverance in good? What does it mean, if it be not that he who eats of it shares in a measure in the joys, in the assurances, in the pledges, in the possession of the Eternal Good, of which is composed the blessed eternity for those who have landed on the shores of the heavenly country?

Oh all you who have been overwhelmed by the tempests of life, you who have suffered from the ravages of time, you who aspire ardently towards that which endures forever, wearied with all that passes away, raise your eyes, contemplate the Eternal in the Host, receive Him and enter into and establish yourselves in Him from henceforth to eternity!

III. Reparation.

It is good, in the presence of the Eternal, veiled behind the cloud of His condescension, to make a serious examination as to the esteem in which we hold eternal things, and as to the manner in which we prepare for our eternity.

It is but too clear for it to need demonstration, that eternity ought to have precedence over time, in the same degree that the infinite is above the finite, the perpetual above the temporary, the substance above the shadow, life above death.

Our end, the reason why we were created, our labor and our task is the acquisition of the Eternal Good; neither knowledge. nor fortune, nor health, nor friendship, nor life, nothing which can be measured by time, is our end. It is folly therefore and more than folly to seek after it, to attach ourselves to it, to rest in it! Folly, above all, to prefer possessions of a day to an

endless possession! Folly to allow ourselves to be absorbed with cares about them, and thereby forget the care of our eternity!

But as it is by labor, by suffering, by the merits acquired during time that we acquire eternal possessions, woe to him who loses his time, who fritters it away, who does not throughout the day give careful attention to the task which is set him to accomplish and to prepare his eternity. Each fugitive moment of time is capable, if it be employed according to the will of God and in His holy grace, of producing eternal fruit, of working our eternal happiness and glory. In point of fact, our eternity is in our own hands; it is our eternity which we compromise or make secure; it is our eternity which we render happy or unhappy, it is life or death eternal, heaven or hell forever, according as we are faithful or not day by day, hour by hour, moment by moment, to the duties of our state, to the impulses of divine grace, to the indications of the will of God.

Oh creature of God, created in time for eternity, weigh all things by the weight of thy eternity! It will render thee serious, wise, fearful, attentive; it is the foundation of a Christian life.

IV. Prayer.

Ask earnestly for grace and make a resolution frequently to meditate upon eternal truths. Do so above all at the foot of the Sacrament, which will give you the taste and will facilitate the exercise of such meditation.

If you desire thoroughly to know the price of eternity, the Saviour who resides therein will show you His wound and will recall to you His humiliations, His sufferings and His death on the cross, which He endured

only to acquire eternity for you. He will tell you that if, in spite of His glory, He redescends into the humiliation of the Eucharist, it is in order to assure your eternity. Labor then and suffer for your eternity, beneath His eyes and in virtue of the Bread of life.

Practice.

Never let a week pass without making at least one meditation upon the price of eternity.

IV. The Eucharist is the Immensity.

I. Adoration.

Adore with profound reverence and absolute certitude God Himself, Our Lord Jesus Christ present before your eyes in the limits of the Sacred Host, so compressed and so circumscribed, exposed in your sight.

Then transport yourself in spirit into all the churches of the town where you reside; into all the churches of your diocese, into all those of your country; you will everywhere find the Emmanuel of the Sacrament as really present as He is here beneath your eyes.

But carry still further the flight of your thoughts; cross over the frontiers of your own country, traverse the kingdoms which border it to the North and the South, the East and the West; pass over the seas; set foot successively on all shores; everywhere you will perceive, although they are often very humble and very poor, Catholic churches; there also resides in truth, and really present, the God before whom you open your heart.

Does not this diffusion of the personal, perfect, and

integral presence of the Sacramental Christ, in all parts of the world, give you an idea of the divine Immensity?

Immensity is in God the perfection which renders Him present everywhere in the totality of His being, constitutes Him infinite, without possible limits, incapable of being contained and enclosed, not only in the limits of space, but in those of all created spirits. Immensity renders God incomprehensible as well as infinite.

Adore then the Immense in the Sacrament which manifests this so clearly. See it extend itself not only beyond all frontiers, but in all men, in the profoundest depth of the human being, where it resides and acts by the Communion. It is in each one of us in the perfection of its being and of its life, all in all of us. Then if you attempt to define it, it is a bottomless abyss; by its divinity it reaches as high as the highest heaven; by its sacramental abasements it descends into the nameless frontiers of nothingness. Do not attempt to make efforts of the intellect to understand the mode of its presence, the link which attaches it to the species, the manner in which they can subsist without their natural substance; all these things are as so many unfathomable abysses; faith alone with eyes closed, and on its knees, in the adoration of what it knows to be, without understanding it,—faith alone is capable of rendering homage to the Immensity, to the infinite, really contained and enclosed in the Blessed Sacrament!

II. Thanksgiving.

Bless, praise, and thank the most kind God with sentiments of the liveliest gratitude for having willed thus to manifest His Immensity in the Eucharist.

For it is thanks to the design of merciful love that God is really our Emmanuel, that with us He traverses the rough paths of our exile, that He keeps near us, within reach of each one of us, amongst our homes, two steps from us, permitting us never to lose sight of Him, and to know that He is there. That He is there, the good God who loves all that He has created, the Saviour God who wills to assure the salvation of all whom He has redeemed, the God who protects, the God who heals, the God of all consolation, the author of every perfect gift!

Thanks to the diffusion of the Immensity in the Host, the exile is never alone, the forsaken without a friend, the orphan without a father, the poor without a support; God is there, God made man is everywhere with men!

III. Reparation.

This beneficent immensity of the God of the Host singularly aggravates the indifference, the general forgetfulness, the contempt which have become habitual, which so many men, spite of their being baptized, show, in practice, at least, and by their life, to the Most Blessed Sacrament.

For it is for them that He has come back to this world, in the humiliating conditions of His Eucharistic life; they are His creatures, His redeemed, His conquest; He has innumerable titles to their love and their homage, and He comes in person to reclaim them; He makes Himself known, He makes Himself seen, He forces Himself upon them. What will they answer when, having put aside the conditions of His infinite condescension, He will appear in the splendor, the power, and the terror of His vengeance, and will

say to them, "It is I." I whom you disowned, neglected, disdained, despised and rejected, even when I was multiplying wonders and sacrifices to obtain the fidelity of your hearts. You disdained My presence of grace; be forever excluded from My presence of glory!

And they will fly from before the face of this irritated God; and above their head, in undying flames, the apparition of the despised Host, the cause of their condemnation, will shine with revenging splendor, and will burn them more cruelly than even the flames of hell.

IV. Prayer.

Earnestly ask for grace to be always and everywhere faithful to the presence of God in the Eucharist, spite of human respect, raillery, and even persecution by the world.

Ask that the Immensity may be always and everywhere present to you, above all in the time of temptation and at the hour of your death.

Ask this last grace every day; it is that which will decide your eternity.

Practice.

To live everywhere, by your heart and your intention, in the presence of the Most Holy Sacrament.

V. The Eucharist is the God of Majesty.

I. Adoration.

Adore beneath the veils of the Sacrament, in the sanctuary where He keeps Himself inaccessible to our senses, the divine majesty of Jesus Christ our Saviour.

It resides there with all its divine perfections, and it shows itself there with imposing splendor. Yes, in its weakness, in its littleness, in its obscurity, the majesty of the thrice holy God shines with adorable splendor.

You have many times, without being able to explain it to yourself, perhaps, felt the impression of it and of its influence. If you wish to penetrate by meditation or by study into the mystery of the Eucharist, does not your reason feel itself suddenly arrested in presence of a fathomless abyss of inaccessible heights, of a darkness in which it would be inevitably lost if it desired to penetrate into it by force? In addition, do you not feel yourself to be, as it were, impressed with reverence and fear when you perceive the humble Host which is presented to you for Communion, which is raised to bless you? In proportion as you approach the Tabernacle, does not the holiness of the Temple become more profound, more imposing, more majestic?

Well, these are rays of the divine Majesty. Majesty in God is that glory so elevated, that splendor so dazzling, that it renders God impenetrable and inaccessible to the creature, obliging him to close his eyes, to prostrate himself and adore in silence. It is composed of the splendor, of the grandeur, of the magnificence which are appropriate to the divine Being, to light uncreated, immensity without bounds, grandeur without end.

It is evident that all these attributes place God out of the reach of the creature whatever it may be; it is also evident that too great a light blinds us, and by obliging him who looks at it to close his eyes, envelops him, for that very reason, in darkness.

This is true in the moral as well as the physical order. Therefore, the Scriptures say that the King of

kings, the Lord of lords, dwells alone in inaccessible light, which man never saw and never can see: *Lucem habitat inaccessibilem, quem nullus hominum vidit nec videre potest.* It is also said that all men see it, so much does it force itself upon all, but that they cannot look at it except from afar. *Omnes homines vident eum, unusquisque intuetur procul.* (Job xxxvi. 25.)

Its too intense light is for us as an impenetrable cloud; therefore Saint Denis says, as do the Scriptures, that God dwells in the cloud, and that it is through this cloud that He shows Himself to us: *Deum habitare in caligine, nec nisi per eam se patefacere mortalibus.* (Ep. v.) He showed Himself thus to Moses and to the people, *in caligine nubis.* And it is thus also that He shows Himself in the cloud of the Sacrament; overawing us by the reverence and the fear which He inspires, but concealing Himself in the abysses of mystery, inaccessible to every finite intelligence.

Acknowledge Him then in the darkness of the Eucharistic cloud, and let His obscurity, too profound to be a thing created, make you recognize Him as your God; infinite mystery proclaims God as much as infinite power: *Vere tu es Deus absconditus, Deus Israel Salvator!*

II. Thanksgiving.

Who is there that would not be touched, in the utmost depth of his heart, by the ineffable goodness of our God, who has rendered so sweet to the eye the cloud which contains His glory, and so accessible to the soul, if not to reason, the awful darknesses of the Eucharistic mystery?

The sacred species are as sweet to the sight as is the cloud which, passing over the burning midday sun,

moderates its heat, shades its light, and permits the eye to rest upon its graceful transparency. Studied with the heart, the Eucharistic mystery is as limpid as is love, as is generosity, as is goodness: is it not so? Is there any father, any son, any friend, who, being able to do so, would not have instituted the Sacrament of his immortal presence that he might remain with his family, that he might console his mother, that he might help friends who had left all for him? And if you look steadfastly at the Sacrament, telling yourself that God is there, the God of majesty, before whom the angels veil their faces with trembling, does it not appear to you to be inexpressibly condescending of Him to veil Himself to such an extent that you can contemplate Him at ease?

Ah! give thanks, love; His infinite majesty is enveloped in the veils of goodness!

III. Reparation.

Remember that in the presence of majesty there is but one attitude, reverence; and that when that majesty is the majesty of God, adoration.

Examine yourself with regard to your attitude in the presence of the Most Blessed Sacrament. Exterior reverence: modesty of the eyes and in your demeanor: dignity and appropriateness in your dress, in your behavior, and in your attitude; strict silence, religious and sacred; the genuflections and prostrations prescribed by the Church. Interior reverence: the imagination subjugated, distractions put aside, the mind fixed, all the interior being occupied with the majesty of God, present there, attentive there, and there awaiting our homage.

Ah! what a terrible judgment we shall be subjected

to and what purgatory for our forgetfulness of the divine majesty, the way in which we have disowned His sovereign rights, our irreverence in His presence!

IV. Prayer.

Ask for the grace and make the resolution to observe reverence in presence of the Most Holy Sacrament, and respect for everything which bears a reflection of the majesty of the God of the Sacrament; churches, cemeteries, sacristies, and relics; priests, religious; the ceremonies and customs of the Church; the word of God and pious pictures. In every place where the majesty of God resides, let us reverence and adore.

Practice.

The most absolute silence in church, keeping it so religiously that we will not permit any one to break it in our presence.

VI. The Eucharist is the Omnipotent.

I. Adoration.

Adore the Word made flesh, this Word which is the Almighty, since "all things were made by Him, and without Him was made nothing that was made," really and substantially present in the Most Holy Sacrament.

Acknowledge Him in the weakness of the Sacrament which appears so powerless, being devoid of all exterior action, of all perceptible strength, and yet, if you look more closely and with a more lively faith, you will see that the Eucharist is one of the most striking manifestations of the omnipotence of God.

Omnipotence is that attribute of God by means of which He can effect all that He wills. His principal work is the creation of the world, when He made all that is out of nothing, both in heaven and on earth, without preëxisting matter, without means, simply by an application of His infinite power, exterior to the super-adorable circle in which move the three divine Persons, and by a word which manifested His sovereign action.

The three marvels which shine in honor of omnipotence, in the greatest marvel of creation, consist in the infirmity, the powerlessness of the starting point: nothingness; in the simplicity and extreme energy of the means: the will and the word of God; in the perfection and the value of the works produced: heaven and its luminous worlds, the earth and its inexhaustible fecundity, man with his reason, the angels in their strength and the beauty of their spiritual nature.

Well, behold marvels greater still shining forth in the Eucharist, and you will recognize the Omnipotent. What is man in relation to God? Less than nothing; man nevertheless commands, and God obeys. What is the bread with its appearances, in regard to the adorable flesh of the Man-God? It is nevertheless this bread which through the influence of a few words is about to become the flesh of Jesus Christ, and to envelop Him and contain Him under its appearances.

It is, in fact, at the sound of the human voice, whispering a few syllables, that this marvel of the production of the Eucharist is performed. These few words suffice to subdue and to bow down vanquished and obedient the opposition of the most powerful of natural forces: quantity, extension, place, time. These words are repeated every hour, without an effort, even perhaps with distractions, by all priests; each time they

reproduce the same operation, and obtain the same victory over nature.

And this work of power, what is it? The marvel of marvels, the work of ages, the triumph of the right hand of the Most High, the masterpiece of the Holy Spirit, the Incarnate Word, at once perfect God and ideal man, the typical man, Our Lord Jesus Christ!

Ah! how entirely this work, in its unique splendor, makes all other works of the Most High pale and insignificant! The Holy Spirit confesses it and wills that we should adore it as the epitome of all His marvels. How powerful God is, contemplated by the light of the Eucharist!

II. Thanksgiving.

This marvel of omnipotence is active; it produces other marvels which are all of them performed for our good, and which, by still more revealing the Almighty, ought to increase our gratitude.

Although produced to-day, the Host contains the whole part of the Saviour; it renews by the sacrificial act in reality His passion and His death with all their effects of redemption. And food of unique form and sweetness, it is adapted to the most contradictory needs, giving life and death, strength and sweetness, appeasing and exciting, grieving and rejoicing, according to the desire and the end of each. A material aliment, it is upon souls that it acts, that its spiritual effects are produced; its marvellous fruits are the conversion and the transformation of sinners, the perseverance of the most feeble of Christians and of the most exposed, heroic patience, the apostolate and martyrdom; it is it also which renders the Church one, holy and immortal. It possesses the virtue of raising up men who will reproduce it to the end of all things. Lastly,

it is it which sanctifies agony, triumphs over death, and opens heaven!

"Oh salutary Host," how true it is that Thou art omnipotent! But also how thankfully I proclaim that Thou art all goodness!

III. Reparation.

The great sin, in which there are many degrees, against the Omnipotence of the Sacrament, which only shows us its power that it may be a help to our weakness, is to neglect it, to disdain it, and to reduce it, with respect to the good which it might do us, to a sorrowful inaction.

For it will produce its powerful effects of sanctification in us only if we draw near to it, if we receive it, giving up ourselves freely to its action. Instead of this, we count on ourselves, we seek after human means, we rest upon the creature, in a word, we remain in ourselves and not in Him, though He has said, "Without Me you can do nothing." And bearing no fruits as long as we live in the world, we are good for nothing when the Sovereign Master snatches us away from it but to be cast into the fire like useless vine-shoots.

How long shall we inflict on the Omnipotence of the Host the injury of refusing His help, His strength, and to accuse Him of powerlessness by our lamentable falls or our equally sad lukewarmness?

IV. Prayer.

The remedy for this evil, the grace to ask for, the resolution to make, is to ask henceforth "by the Eucharist, with the Eucharist, in the Eucharist: *per Ipsum et cum Ipso et in Ipso.*"

It is to live more closely united with it by prayer, to have recourse to it with confidence; it is to employ it more for others. It is then that the Almighty, finding in us docile instruments, will accomplish marvels, and will reveal that He who is hidden by the sacramental veils is indeed the Creator and the master of heaven and of earth.

Practice.

To undertake nothing without recommending ourselves explicitly to the Almighty of the Sacrament.

VII. The Eucharist is Divine Holiness.

.. Adoration.

Adore the Most Blessed Sacrament with the most profound humility and the most sincere repentance for your sins; and repeat with the angels and saints, who adore God on His throne of glory, the canticle of their eternal adoration, "Holy, holy, holy, is the Lord the God of hosts." Yes, thrice holy, and holiness itself is the Sacrament which the Church, the voice of the people, calls "The Most Holy Sacrament."

Holy it is, because it contains really and in person Jesus Christ, who is perfect holiness. In Jesus, who is in the Blessed Sacrament acknowledge first the eternal holiness, the increate and infinite, which He possesses as the Word, conjointly with the Father and the Holy Spirit. This holiness is, in Him, the divine attribute which renders Him perfectly good, true, incapable of all error as well as of all stain. It separates Him essentially from all that is defective,

imperfect, weak. The Word is in the Sacrament; He is there, then, with all His divine holiness.

Adore, also, in the Host the created holiness of Jesus Christ; I mean thereby the gifts of holiness which were deposited in His soul on the day of its creation, gifts so great that Saint Paul calls them "infinite treasures;" gifts so perfect that they rendered the humanity of Jesus sufficiently holy to become worthy of the love, the preference and the choice of the Son of God, who took it as His spouse.

Adore lastly, in the Host, all the virtues, all the examples given by the holy life of Jesus, for all is therein, Christ having made of this Sacrament the memorial of all the marvels of holiness and of love of His human life.

Adore then the Holy of holies in the Sacrament, and behold the rays of His holiness shining all around the tabernacle, in the vases and linen of the sacrifice, which its contact separates from the use of men and renders sacred; in that portion of the temple which is nearest to it, and which, on that account, is called "the Sanctuary;" in the holiness which is called for and rendered imperative on those who have to do with the Blessed Sacrament, because it is supremely necessary to be holy in order to consecrate and receive it. The holiness of the Blessed Sacrament envelops even its minister and makes of him a venerable man worthy of all respect.

"Holy, holy, holy, is the Lord, the God of hosts in the Most Blessed Sacrament."

II. Thanksgiving.

But here, as everywhere else, the goodness of Jesus is united to His holiness, in order to render it sweet, beneficent, and advantageous to our infirmities.

Jesus, who allows His holiness to appear in the Sacrament to strike our eyes and to make us adore Him, tempers and conceals it sufficiently not to alarm our unworthiness. If the Sun of all purity were to dart His rays fully upon us, who would dare to approach Him? Who would not fear His presence, and who would not be covered with shame at the idea that the reflection of the holiness of Jesus, by shining upon his unworthiness, would reveal its defects to every eye?

No, He wills that we should be holy, but only that He may help us to imitate Him. Therefore, study His virtues in the Eucharist: His humility, His patience, His gentleness, His constancy; they provoke imitation and never cause discouragement.

This holiness, the example of which He shows in His Eucharistic state, is a feast, where the soul is renewed, is purified, and feeds truly upon holiness, appropriating to itself its qualities, its virtues, its instincts; even as the body appropriates the juices of the different aliments which nourish it.

Bless the Holy One of God for being willing to see us holy to such an extent, that He has given Himself up to us to be the bread of all holiness.

III. Reparation.

"Sanctify yourselves, for I am holy," said the Lord to the priests of the Old Law, and to all those who brought victims for the sacrifice. What then cannot but be our obligation to sanctify ourselves in order to approach the Holy of holies Himself, to appear in His presence, to receive Him in communion?

Therefore it is a horrible sacrilege to communicate in a state of mortal sin; it is to tread under foot "the

Holy One." Therefore it is a horrible profanation to touch the adorable Host with unconsecrated hands. Therefore it is an abuse of the Bread of holiness to receive it often without becoming holy.

But, at the same time, see how easy are the conditions of the holiness which He requires from us: first, not to have any mortal sin upon our conscience when we communicate; second, to strive after the holiness of a Christian life, which consists in the faithful, courageous, and constant observance of the will of God.

Whoever is in this state receives the Sacrament of holiness with profit; he has a right to communicate with the saints, he forms a portion of the assembly of the saints, of which the Lamb is at once the centre, the light, and the aliment.

Repair by acts of contrition all the indignities committed against the awful holiness of the Sacrament, kept in chains by its goodness.

IV. Prayer.

Listen to the prayer of the Eucharist uttered by Jesus Christ at the Last Supper, which He repeats in the Sacrament throughout all ages: "Father, sanctify them in truth; for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for all who through their word shall believe in Me."

Let us echo this fervent prayer; let us ask for the holiness of our state, and let us take every possible means for corresponding to the graces of sanctification, which will be always abundantly given us by the Holy One of the Most Blessed Sacrament.

Practice.

To take from the Eucharist examples of the virtues proper to our state, and to purify ourselves ceaselessly in honor of the Most Blessed Sacrament.

VIII. The Eucharist is Divine Goodness.

I. Adoration.

Adore in the sweet and most beneficent and gracious Host before which you are prostrate the infinite goodness of God.

Goodness is amongst the perfections of God the one which touches us the most, the one which we understand the best, because it concerns us, has the creature as its object, and shows itself in dazzling manifestations. It consists in the exterior effusion of God, in the communication made to creatures of the riches, the excellences, the perfection proper to the divine nature.

Goodness is the movement of the love of God for the creature; it is the overflow of His love, the effusion of the source of all good, the rays of the centre of all life. To love is to give and give one's self. Divine goodness gives all that is in God, it ends by giving God Himself. Divine goodness, because it is infinite, gives without exhaustion, without weariness; it extends itself to all beings, and from the highest of the seraphim down to the blade of grass in the meadow there is not a being which does not receive of it, which is not vivified, sustained, enriched, perfected by it. All that they have they receive from this divine goodness. Its effusions are incessant, continuous, and will never end.

Now see if divine goodness does not appear in the Eucharist. What do I say? The Eucharist is its triumph! What is the Eucharist if it be not the gift, the supreme gift, bestowed upon all, given always, which contains and which gives all other gifts? It is the gratuitous gift, unexpected, unhoped for, undeserved. It is the total gift, the gift without reserve, the gift without return. If the characteristic of goodness is to give, the Eucharist is divine goodness itself, for it is the exclusive, absolute gift, the perfect gift, the living gift always bestowed.

Adore, praise the God of all goodness which the Eucharistic veils show to you; attach yourselves to Him; give Him love for love, gift for gift.

II. Thanksgiving.

We cannot conceive goodness without its possessing the appearances of gentleness, of benevolence, of affability, of condescension and of patience. These qualities add to goodness what perfume adds to the splendor of a flower. He is not simply and thoroughly good who gives harshly, haughtily, and impatiently.

He knew this well, the good Master who has clothed His infinite goodness with so much sweetness and benignity: whether in the crib under the charms of His infancy, whether in His public life under the clemency of His word and the amenity of His manners; whether in His passion under the generosity of His pardon and His unceasing patience!

Therefore, desirous to make in the institution of the Sacrament the last, the most abundant, and the most sublime of the effusions of His goodness, He has assumed a manner of being and an exterior as benevolent as possible: the exterior of bread and wine, which

every one loves and which is the strength and the joy of every man here below; mystery, silence, weakness, so favorable to the little, to the feeble, to sinners; the veil of a patience which bears all, of a longanimity which no ingratitude wearies. Nevertheless, for whoever has faith the Sacrament preserves enough light, enough sweetness to attract and charm, and to render the presence of Jesus, the substantial image of the divine goodness, recognizable and lovable.

Ah! how can we study all the attractions of the Eucharist and not be overcome with gratitude at the sight of this surplus of love which the divine goodness adds to its best gift?

III. Reparation.

Explain then, if you can, or rather shed tears of grief in presence of the dark and incomprehensible mystery of the coldness, the indifference, the hardness, the egotism, the ingratitude, and the hatred even of man towards the Eucharist! Is there anything more sad, anything more horrible or which ought more to humiliate us and to excite us to make reparation?

To Him who offers Himself, gives Himself, delivers Himself up and diffuses Himself with the most generous kindness, the multitude of men respond by coldness and by indifference. To Him who clothes Himself with sweetness and benevolence that He may gain hearts more easily, they respond by their coldness and their disdain. To Him who only knows how to love, to love passionately, unceasingly, there are men who render in return, cold, cruel, and irreconcilable hatred.

How all this enables us to comprehend the sorrowful complaint of the Heart of this adorable Victim of

His too great goodness! Let us then be good to Him, gentle, benevolent, and compassionate, we whom He calls His friends and whose pity He implores. "*Miseremini mei, miseremini mei, saltem vos amici mei!*"

IV. Prayer.

Goodness is the firmest support of prayer; it infuses hope into the heart; it sustains confidence; it enables us to know how to await the hour of God, to bear with its delay, not to murmur at its seeming refusal, to accept the prolongation of the trial without any doubt of being at last heard. Therefore when we pray we ought to found our petitions upon the goodness shown by the Eucharist, which the gifts and the benefits of the Eucharist prove. Let us then never pray without saying, like Saint Paul, "If God has given us His Son, how shall He not with Him give us all things?"

Practice.

To meditate often upon the goodness of Jesus in the gift and in the mode of the Eucharist, that we may entertain a firm confidence in Him.

IX. The Eucharist is Providence.

I. Adoration.

In the silence of the tabernacle and in the shroud of the sacred species, where He seems to be plunged into the sleep of insensibility, adore God and His adorable Providence, which watches over you, pro-

vides for your needs, and leads you with as much gentleness as wisdom through a thousand obstacles to your eternal end.

The sacred Host is not only one of the benefits which best manifest the wisdom and goodness of divine providence; it is also that blessed Providence itself, for it is God in truth.

Providence is in God the attribute whereby He preserves what He has created; but it is also more than this; it is the sum total of the means by which His power infallibly conducts all beings to the end which eternal wisdom has assigned to them. Preservation is the continuation of the act of goodness of which the first effusion was poured forth in giving life to created beings; so that Providence seems to be composed of goodness, of power, and of divine wisdom. Goodness, which assigns the end, that is to say, the supreme perfection of every being. Wisdom, which traces the path which every one must tread to arrive at it, which chooses the means leading to it. Power, which applies them, defending every creature against what is an obstacle to His preservation, snatching it from perils, and disposing all towards its end with a strength which nothing can resist.

We depend upon this omnipotent Providence in everything and in all ways, in the order of grace no less than in that of nature. Free creatures, but not independent in regard to the First Cause, we are ruled, led, governed by it, whether we will or not. If we coöperate with its views we shall proceed towards our blessed end, without any obstacle being able to stop us, without any error seriously affecting us; for it knows how to change defeats into victories, to accomplish marvels of strength with weakness, even to draw life out of death. If, on the contrary,

we resist its guidance, besides this resistance being culpable, a patient Providence permits it for a time, through designs well known to itself; but even then we remain beneath its empire. It makes use of us to try the good and to manifest its condescension and supreme independence, which has no need of any one to perform its works; but it keeps us under its galling yoke like rebel slaves, and, sooner or later, here below, or after death, it gives us up to divine Justice, which revenges inexorably.

Let us adore the divine Providence behind the Eucharistic cloud; let us yield to its influence as docile instruments; let us give ourselves unreservedly up to its guidance.

II. Thanksgiving.

The end which God proposed to Himself in the work of creation is to diffuse liberally outside Himself something of His life and of His infinite perfections. Providence, which has as its principal characteristic goodness and benevolence, executes this design and brings it to a conclusion: "It is Thy providence, oh Father, which governs all things."

Behold and see how this characteristic of vigilant and indefatigable goodness shines forth in the Eucharist! Is it not shown to all? from the child to the aged, from the subject to the king, from the east to the west, and from the north to the south, does it not offer itself to all every day, that it may be to them all in all? And does it not bring visible, immediate protection to all the points of the universe by means of its universal presence? All tabernacles are posts of observation for it, whence it sees, watches over and protects everything. And every day devout souls find the table set by its maternal care! And when one

of its own children groans upon a bed of suffering, it causes succor to be taken to it, the viaticum of immortality!

Ah! if we only knew how we are seen, known, watched over, attentively and indefatigably protected by the sweet Providence which dwells in our valley of combats, beneath the white veil of the Sacrament, what confidence we should have in it!

III. Reparation.

What then is not the crime of those who openly deny divine Providence! What is not the hurtful error of those who, without denying it, live without having recourse to it! Pagan wisdom itself condemns the first class, not allowing them to maintain their blasphemy: *Pœnam meretur qui Providentiam negat.*

Is it not monstrous, in fact, to deny the omnipotent Workman while beholding His magnificent work, to deny His wisdom in presence of the beautiful order of nature, to reject goodness when everything speaks to us of its liberality and its condescension?

Nevertheless, how numerous and audacious are the blasphemers who defy divine Providence, and proclaim the independence of reason, of conscience and of human nature in the presence of God! Then there are all the indifferent, who in their need do not pray; all those who, more or less consciously, seek for support only in themselves or in their neighbors; these also sin against divine Providence.

Their fault appears still greater because of the presence which the Providence of our God has chosen for itself in the Eucharist. It has there collected together all its means of succor, by rendering itself personally and sensibly present in it; consequently he who does

not come to the Eucharist, who does not supplicate it, who does not receive it in proportion to the whole extent of his needs, also acts contrary to divine Providence. He languishes, he becomes weak and soon dies of inanition; and his suffering, far from being excusable, is imputed to him as a crime, because he refused in his foolish pride, the aliment and the succor which the Providence of his Father had presented to him with inexhaustible liberality.

Examine the reality and the extent of these sins against Providence and make reparation for them with ardent zeal.

IV. Prayer.

The best reparation will be the resolution, faithfully kept, to live personally under the guidance of divine Providence, given up submissively and abandoned to all its designs, to all its means, to all its ways, recognizing and adoring it everywhere, in all things.

Practice.

Every day renew this promise to serve and honor Providence; make the morning communion, which ought to inaugurate each one of our days, the means of a new gift, of an abandonment more and more sincere and perfect to the adorable Providence.

X. The Eucharist is the Sovereign Lord.

I. Adoration.

Prostrate yourself, with all the reverence, all the fear of which you are capable, in presence of the ador-

able Sacrament, saluting it as your Master and your Sovereign Lord.

Adore, with one sole glance of your love, the absolute, universal, eternal empire over all things which ought necessarily to be possessed by Him who has made all out of nothing, and without whom nothing could maintain its existence for a single moment! Make to His sovereign dominion the glorious confession which Esther made in her confident prayer: "Lord, God Almighty, all things are under Thy dominion and there is nothing which can resist Thy will, for it is Thou who hast made heaven and earth and all that they contain; Thou art the Sovereign Master of all things."

The sovereign dominion of God consists in these two particulars. First, that everything belongs to Him exclusively and that He can make of whatever exists any use that He pleases, to grant life or to inflict death, to embellish or to degrade, to lead to its perfection or to annihilate it, all this comes under the domain of ownership. Second, that He may prescribe, forbid, permit, recompense, and punish, according as it shall so please Him; all this belongs to the domain of jurisdiction.

These two domains are limitless, without end, reach all creatures, even in their essence and their existence; of neither one nor the other has He to render account to any one. It is because God is the one, sole Author both of the creation and the preservation of all beings; they have nothing of their own, and coming from God are nothing in themselves. They can do nothing, they cannot perform a single act, or form a single thought, except by the vital help of God.

Oh adorable and lofty dominion! Oh what pro-

found, limitless, perpetual adoration it merits, what obedience, what active and faithful coöperation!

But behold how the rights and the acts of the supreme dominion of God shine forth in the Host which is subjected and given up to the creature! See how lovingly it insists: "Eat, drink; he who eats has life, he who eats not is dead." See if it be not the mistress of the world, this Host which diffuses itself everywhere, on all shores, in all countries, and installs itself, adored by all peoples, in all ages! See how it commands reverence; how it is approached; see how it renders obligatory the practice of virtues, purity, detachment, humility, obedience; how it reigns over the world by means of the innumerable ministers who compose the splendid hierarchy of the Church, and who are all, in their several grades, nothing more than the servants, the heralds, the apostles of its sovereign empire, charged before and above all things with the obligation of bringing souls under submission to the Eucharist, to render them conformable to it, to deliver them up to it that it may reign in each one of them, even as it reigns over the whole of religious society.

Adore then the Sovereign Host, and give to it its true name, "The King of kings, the Lord of lords."

II. Thanksgiving.

Although the sovereign dominion of God is exercised from such a height that it would seem to inspire us with fear rather than with confidence, although the title of Lord appears to be rather one of power than one of kindness, nevertheless it is good, benevolent, and very suitable for exciting an act of thanksgiving.

Is it not in fact an honor and a blessing to belong to a master such as God is, and to belong exclusively to

Him? For all those on whom we depend derive their authority from Him alone. It is in truth the one, sole, sovereign Master whom we obey. Then what is the object which the Master has in view in the government of His creature unless it be to perfect it, to lead it to the glorious end He has prepared for it by creating it in His loving kindness? Is not all this supremely good?

But it is above all when it exercises its dominion through the Eucharist that the sovereign dominion of God shows itself to be beneficent and sweet. What kindness, what sweetness, what condescension in the manner in which He presents Himself to us! Is there anything less imperious in its form than the humble and amiable Host of our tabernacles? and how does it will to reign in us, by what title? by what means? By force, violence, terror? No! love, nothing but love! With what reverence our Sovereign treats us! How He insinuates Himself, waits, exercises patience, submits to our delays, even to our revolts, desirous as He is to reign over hearts subjugated by love alone!

Ah! reflect upon the way in which the Lord, in the benignity of His Sacrament, acts towards you, and thanksgiving, ecstasy, and gratitude will burst forth in hymns of praise from your heart!

III. Reparation.

The crime is therefore great of all those who pretend that they and the gifts they have received from God belong to themselves, and that they can make whatever use of them that they please, without taking any account of the will of Him who remains the lofty owner of all that He gives to man and of man himself.

This crime became the crime of different societies when they proclaimed as their one sole law, "*the rights of man.*" Rights of man exterior to those which God grants him and which are summed up in the right of obeying Him freely? Rights over whom, over what? Is it not to the owner alone that rights belong? And man has nothing of his own, absolutely nothing; neither his thoughts, nor his conscience, nor his social position; liberty of thought, of conscience, of society, then, are blasphemies against divine authority.

Make reparation, by declaring that you recognize nothing except *the rights of God,* which guarantee all holy liberties, of which the principle regulating all others is to be able to tend freely to your eternal end, beneath the sovereign authority of God.

Make reparation, above all, in adoring and in exalting, by means of public and solemn worship, the Lord in the Sacrament where He has placed Himself that He may reign, which He Himself calls the footstool and the throne of His glory.

IV. Prayer.

Ask for the grace and make the resolution always practically to recognize the sovereign rights of God over you, by the observation of His commandments, correspondence with His inspirations, and above all by submission to His will in trials. In this, above all, lies the difficulty. We find it hard to admit that our adorable Master, our Creator has a right to make of us and do with us all that pleases Him, and yet everything belongs to Him. Have, then, confidence enough in His wisdom to be certain that He will not be de-

ceived, and in His goodness to believe that He will not abuse it.

Practice.

Let our motive then be, with regard to our sovereign Lord, that of Jesus Himself, "*Ita, Pater, quoniam sic placitum est ante te!* Yes, Father, since so it pleases Thee."

XI. The Eucharist is the Supreme Judge.

I. Adoration.

Acknowledge and adore, with salutary fear, in the Sacrament which appears before your eyes, the awful judge of the living and the dead. Yes, in spite of His silence, His gentleness and the benignity of His aspect, the sweet and patient Host is the God of justice without appeal, and of vengeance without mercy. Is He not the God who, having created all things, has a right to ordain all things, and if His orders are not executed to punish the disobedient? Is He not the God who is the necessary end of all things, because He is the sole principle of them, and we must fall into His hands whether we will or no? Is He not, lastly, the supreme Master, who owes no account to any one of His will and of His works, consequently judging everything supremely and without appeal? Who is there that dare say to Him, "Why dost Thou judge us thus?" Adore then in trembling, with eyes cast down and with your face covered with confusion, in the trouble which seizes every guilty man in the presence of his judge, adore in the divine Sacrament the clear-sighted judge from whom nothing is hid; the incor-

ruptible judge, who cannot be seduced by anything; the awful judge, whose irrevocable sentences last throughout eternity.

But more than this, the Host is the risen Man-God who has acquired, by the fact of His death and of His victory, a fresh right to judge the living and the dead. Already participating in the judicial power of God from the time of His union with the Word, Christ has merited by the infamous judgments and the iniquitous condemnations pronounced against Him to receive as compensation the glory and honor of judging all mankind. When, at the last day, He appears in His splendor before all trembling generations gathered together, He will enjoy in its plenitude the eminent prerogative of supreme judge of the living and the dead. What authority! what power! what majesty! what glory! He alone will speak; and each of His sentences, immediately executed, will extend over all eternity. Oh, adore your awful judge, veiled, condescending and full of patience in His Sacrament. Remember that in His humble retreat of the Host He sees and judges all your actions, all your desires, all your thoughts.

He sees and judges them with entire truth, by the measure of His graces, of His help, of the means and the facilities which He gives you to live according to His will, according to the duties of your state, your graces of vocation, the privileged appeals of His love. Nothing escapes Him, and none of the lying reasons with which we cover the eyes of our soul, none of the pretexts which we employ to quiet our conscience and to deceive ourselves, nothing whatever of this kind can seduce or deceive Him. He judges us by the penetrating light of His infallible truth!

Never approach Him, then, except whilst judging yourself, condemning yourself mercilessly, and making humbly and frankly honorable amends.

II. Thanksgiving.

Thank the terrible Judge of the last day for making Himself the merciful and patient Judge of each day in the Sacred Host. He sees our faults, and He knows all the heinousness of them; they humiliate and insult His holiness, they make His love suffer, He holds them in horror. Spite of that, because He has established His Sacrament in patience and mildness, He dissimulates, He appears as though He did not see; nay more, He immolates Himself to destroy our faults, and to obtain pardon for them, together with the graces of a sincere conversion.

Another blessing of the divine Justice in the Eucharist is, that it invites us and leads us to judge ourselves with severity, if we do not wish to be judged at the last day by the supreme Judge. "If we judge ourselves before eating the flesh of the Lord we shall not be judged." An easy judgment to draw up, to pronounce, and to execute is that which we make every morning on the actions of the preceding day, beneath the eyes of a kind Saviour, with the encouraging prospect of receiving as the price of our frankness and our humility the recompense of a good communion, which is a foretaste of the eternal recompense.

Lastly, another beneficent effect of the presence of the God of justice in the Eucharist is the hunger and thirst after justice which seizes those who receive it worthily. Their heart becomes enamored of good and is full of ardor against evil. They aim at the best, at the most perfect, without pity for nature, flesh, and

blood. They arm themselves in order to punish in their own persons—after punishing their own sins, which are only trivial but which they look upon as crimes—the sins of others, striving to complete in them, for the Church, the Passion of Jesus Christ and offering themselves together with the Eucharistic Victim, to the blows of revenging justice to satisfy it and snatch from it the guilty.

Thank, then, the supreme Judge, who knows how by means of this Sacrament, wherein all is changed into love for us, to render even His terrible justice sweet to contemplate and fruitful in blessings.

III. Reparation.

But what is not the crime, and what will not the merciless punishment be, of those who despise the condescension, the patience, and the veil of merciful dissimulation in which the sovereign Judge envelops Himself in the Sacrament! They judge Him after their own passions and interests, and they impute to Him, often with ignominy and derision, inability and error; some, who are guilty of sacrilege, deliver Him up to Satan in their heart; others, who are profaners, subject Him to the most iniquitous torments.

Ah! the patience of God, whom they despise, accumulates chastisements upon their head; they "treasure up the divine anger"—a frightful prospect!

The God of justice, who will have extended even beyond its most improbable limits His goodness, His mercy, and His patience; the avenging God, who will have borne everything in silence, allowing the impious to triumph against Him on account of His silence and of His patience; the God made man, the just and the innocent One, who from excessive love to man has con-

sented to submit in the Eucharist, century after century, to the iniquitous judgments and the abominable condemnations already endured in His Passion—Jesus Christ will take His revenge at the last day! Ah! how terrible He will be when He shall have armed Himself against us with these Hosts which are so much despised, so much forsaken, so often judged, so much condemned!

If the punishment be in proportion to the love which has been disowned, then the disowned love of the Eucharist, where God carries it to its last limits, will call for a chastisement which will drain the abysses of the divine anger: *In finem!*

IV. Prayer.

Let us ask, every day of our life, by the goodness, the merits, and the sacrifice of our sovereign Judge in the Eucharist, for the grace of an indulgent and merciful judgment at the last day. Let us gain our judge over to our cause by honoring Him, by prepossessing Him in our favor, by accustoming ourselves through assiduous intercourse with Him to become acquainted with His views and to think, judge, and will like Him. Let the moment of our communions be the moment of a severe and just judgment, formed in the light of the holiness of God, of the example given by Jesus Christ and by His Spirit; in the light of the sufferings and the terrible death which He endured for our sins.

Let us form this judgment in order to purify ourselves and prepare to receive it properly; let us sum it up after the preamble in order to correct ourselves, to prevent a repetition of our faults, and to accomplish the penalties imposed on us, in a holy spirit of justice. Let us

delight in saying to our Judge seated in the Sacrament on the throne of His mercy, let us take pleasure in repeating the holy prayer of the Church, "Oh supreme Judge of just vengeance, grant me full pardon before the day of the last accounts! I sigh like a criminal, my cheeks blush with shame; have pity on me, my God, and hear my prayer. Thou who didst absolve Magdalen and granted the petition of the thief, I have placed all my hope in Thee! All my prayers are insufficient, but Thou who art so good enable me by Thy mercy to escape eternal fires!

"Set me on Thy right hand amidst Thy blessed sheep; separate me from the accursed goats!"

XII. The Eucharist is the God of Mercy.

I. Adoration.

Let us adore, beneath the sacramental veil, which renders it so sweet in aspect, so easy to approach, the awful God present in the Sacrament; adore the perfection of His divine being, which seems to have ourselves only for its object and its cause, and which calls itself by that name so often invoked and so sweet —divine mercy.

Divine mercy! It is the goodness of God redoubled, His love the conqueror of justice, the perfection which seems, in a being where all is equally perfect, to take the lead of all the divine perfections and to crown them with an added splendor; for He has said: "Over all His works, His mercy!"

Divine mercy is the patience which God exercises in bearing with the sinner, the delays imposed on the decrees of divine justice ready to be executed, the veil

beneath which He who sees everything seems to hide that He may not see; it is the loving kindness which continues gifts, preservation, graces without end, as though they were not abused; it is the consecutive, indefatigable labor of a Providence, always eager to arrange with supreme skill opportunities for reformation and means of conversion. It is, above all, kindness in receiving the sinner, the sincerity and the plenitude of the pardon, the perfection of the rehabilitation, which destroys sin in its deepest roots, changes scarlet into snow, makes all acquired rights live again with all the treasures formerly heaped up, and gives back all the titles to the eternal inheritance, plunging our sins in the bottom of the abysses, and never permitting them to reappear even for the purpose of overwhelming us on the day of the supreme justice.

It is, lastly, the august power which belongs only to Him who is dependent solely on Himself, which enables Him entirely to remit the debt and to purify the stain, fully to pardon, in a word, because all right is in His hand and because no one can say to Him: "Why hast Thou done this?"

Oh adorable perfection, how good, helpful and amiable thou art! Oh perfection, which is our sole title to salvation in the sight of God, our only hope, our holiness, and our treasure! We are worth nothing except through mercy; it is only through it that we live, it is for us the definite form of our God. And if the God of angels be the God of holiness, our God is the God of mercies.

Adore the divine mercy on the throne whence it gives its graces and diffuses its pardons. What is the Eucharist, if it be not pardon continued upon earth, pardon shed abroad, indefatigable waiting, the kiss of reconciliation, the seal of pardon, the festival where

the prodigals are restored once more to the joy, the peace, and the honor of children of the merciful Father? Is not the sacramental veil the veil of patience, of gentleness, of compassion, of condescension?

Adore, adore the divine mercy in its most merciful manifestations!

II. Thanksgiving.

Thanksgiving is here so closely allied to adoration that it seems to be confounded with it in one and the same homage. How, indeed, can we see, study, adore mercy, otherwise than with a feeling of inmost happiness, of joy, and of gratitude? As this attribute of God manifests itself in action only by the good that it exercises in our favor, all its actions are controlled by the benefits which we receive.

Now, if you examine very closely the manifestations of the divine mercy in the Eucharist, what do you see? That its institution had, as its primary cause, a lively sentiment of compassion, which penetrated into the heart of Jesus and made Him say, "If I send them away fasting, they will fall by the way."

What more do you see? That Christ, desirous to ensure the pardon obtained from His Father by His death on the cross for a guilty world, united the Eucharist so closely with His bloody sacrifice, that it is the continual renewal of it until the last day of the world, and the application made to each sinner according to his personal needs at the time and in the circumstances when he is precisely in need of it.

What more? That the Eucharist finishes the work of mercy begun at the holy tribunal, by healing the wounds caused by sin, by destroying its remains, by drying up its corrupt fountains, by attacking it in its most hidden germs.

Again, what more? Lastly, the Eucharist smoothes the return and embellishes the pardon, by calling the guilty sinner, as soon as he has issued from the tribunal of penance, as soon as he has raised the stone from his tomb, to a festival where, seated amongst the just, he eats the Bread of angels, and sees (descending into the depths of his pardoned soul, still trembling after the painful operations of the laborious baptism of penance, still hesitating to believe in the reality of his sudden transformation) the Judge Himself, the awful, offended Judge, his own God, who says to him, after having laid upon his lips the kiss of peace, who exclaims even as heart speaks to heart, "My son was lost, My son has been found again. It is I, have confidence! I am the Lamb of God, the Lamb who takes away the sins of the world!"

Remember, then, all the tears which you have shed upon the pavement of the sanctuary, before the tabernacle, on the days when you were being solicited by the divine mercy! Remember your communions on the days of the conversions of your life, too numerous perhaps, because, alas! they were not durable; the day after your general confession before your first communion; when after the years of your youth spent far away from God, He brought you back to Himself; when, lastly, He made you once more ascend the slopes of mortal sin down which little by little tepidity, negligence, and infidelity to grace had dragged you; remember your communions, and tell me if you can invoke the remembrance of them without praising with all your heart the Sacrament of ineffable mercy.

III. Reparation.

Understand, therefore, what is the sin, and what will be the chastisement of those who despise the di-

vine mercy, so present and so helpful, so determined to offer itself and so active in the Eucharist! Ah, how fearful will be the vengeance of the mercy which is disowned, rendered useless, and reascends to heaven without having been able to touch our ungrateful hearts and accomplish its work of pardon!

If mercy arrests justice, suspends its arm, and in a manner does violence to it in this world, when it shall have quitted the earth what will not be the terrible reprisals of justice which have for so long a time been kept under and the accumulated anger of which will burst forth suddenly! Remember, remember, that the more mercy is great, generous, and patient, the more terrible will be the revenge which justice will take for it.

Hasten to become the subjects of clement and paternal mercy, that you may not hereafter fall beneath the avenging sceptre of unchained justice!

IV. Prayer.

Make a resolution and ask for grace never to mistrust the divine Mercy in your falls, and to come at once, however lamentable, frequent, and renewed they be, and cast yourself at the foot of the merciful Sacrament to ask of it, with its pardon, strength to go without delay and accuse yourself to its ministers. The one sin which is absolutely irremediable is to despair of the mercy of God.

But, in return, remember to be merciful towards your brethren, in thought, word, and deed.

Practice.

To lead all those over whom we have any influence, by words and by counsels, to have great confidence in the mercy of Jesus in the Blessed Sacrament.

The Human Titles of the Eucharist.

I. Jesus in the Sacrament is truly Man.

I. Adoration.

Jesus, my Saviour and my God, I adore Thee under the name, in the quality, in the state of veritable man, that Thou dost always bear, even in the Sacrament, and despite the appearances of bread. I adore Thee under that name of goodness, because there is none other which speaks more plainly of Thy love than that which has made Thee like unto one of us, which caused Thee to descend into our valley of tears, made Thee live in our condition, subject to the same laws, to the same difficulties, to the same sufferings as ourselves.

The name and the state of man are the root of all Thy other names of goodness. If Thou lovest me as a father, if Thou art gentle and patient towards me as a mother, if Thou hast for me the devotion of a friend, the familiarity of a brother; if Thou art my good shepherd, my charitable Samaritan, the physician of my ills and the consoler of my sorrows, if Thou art my victim and my saviour, is it not most of all because Thou art really man? And if I am able to know Thee, to feel confidence in, and friendship for, and familiarity with Thee; if I know that I shall be understood, that Thou wilt compassionate my sufferings and my temptations, my miseries and my falls, is it

not again because Thou didst make Thyself man, that Thou mightest learn by Thine own experience what it is to be tried and tempted, to submit and to endure, to suffer and to die?

Ah! my Saviour, ah! my brother Jesus, man as I am, of the same nature as I, *habitu inventus ut homo;* Jesus, who hast like me a soul taken out of nothing, and capable of love, of joy, and of sorrow, a mortal body born of a woman and formed of her substance; Jesus, whose heart was dilated beneath the influences of joy, or shuddered under the blows of fear and of anguish; Jesus, who wast hungry and thirsty, who didst suffer from cold and from heat, from lassitude and weariness, whilst climbing the same rough heights as I; Jesus, who didst come with the same love, the same desires, the same repugnances and the same infirmities as I; loving and desiring to be loved, finding Thy pleasure in the fidelity of Thy friends, and inexpressible sorrows in their ingratitude; Thou who didst incur the same obligations, and who wast subjected to the same laws, a creature adoring Thy Creator, a son obeying Thy mother, the citizen of a terrestrial city, the subject of a human government, oh Jesus, oh true man, Jesus, "one of us," I adore Thee, I praise Thee, I admire Thee, I bless Thee in the reality of Thy human nature!

I also adore Thee as man in the Sacrament, acknowledging that Thou hast divested Thyself of the appearances of my humanity to be clothed with those of bread which I can eat, but knowing well and repeating with the faith of the Church that "This is Thy body and this Thy blood," that in the Eucharist are to be found, together with the divinity, the soul, the body, the blood, consequently the whole of Christ; *Christus totus.* I know then and I confess that spite

of the differences of pure form which shelter Thee from the attacks of suffering and of death, conquered by Thee, once for all, I acknowledge that there still, in Thy reality and Thy substance, Thou art truly man, man like us, one of us, and I adore Thee therein. Oh true Son of the Virgin Mother: *Ave verum corpus natum de Maria Virgine!*

II. Thanksgiving.

Oh, how sweet this thought is and how I thank Thee, too loving Saviour, for having willed to make me enjoy, whilst remaining man in Thy Eucharist, all the advantages of Thy human state!

For, after all, it is in Thy humanity that God has drawn near to us, that we have seen Him, that we have heard Him, that we have touched Him with our hands, and that we have understood His love and His mercy. It is through the gentleness of Thy aspect that we have seen His justice appeased and His mercy turned towards us; it is through the clemency of Thy lips that we have heard that He has pardoned us; it is in Thy open arms that we have beheld the sincerity of His pardon; it is in the impulses, the tendernesses, and the compassionate thrills of Thy Heart that His love has fully revealed itself. It is when we have seen Thee clothed with human nature, inhabiting this world, that we have understood that humanity was no longer the object of His anger, and that the earth was no longer accursed.

By perpetuating Thy human life here below, the Sacrament continues to give us these assurances, to make us these merciful revelations.

If Thou couldst, but for a single moment, cease to be

man, the link between God and us would be broken, there would be no more any reconciliation, no more any conversion between Him and us. Holiness horrified, justice irritated in heaven; here below evil, sin, despair, and death! But as long as Thou art there, man like ourselves, our eldest brother, our security and our Mediator, God loves us, God is ours, God is for us; our infirmities do not any longer displease Him because of Thine. He even pardons our sins and bears with them because of the ransom perpetually offered for them by the blood of Thy five wounds; in a word, He loves our humanity, yes, He loves it with a love that is infinite and inexhaustible in its complaisance, in the purity, the holiness and the perfection of Thine, oh superexcellent Man!

If Thou art still man in the Sacrament, it is therefore for our salvation, the assurance of the pardon, of the presence, and of the possession of God.

Again, it is for me the certitude of being understood, the right to approach, to enter into friendship, to make use of confidence and familiarity towards Thee, oh Jesus!

For wherefore hast Thou willed to become and to remain as one of us, unless it be that we should treat Thee as one of ourselves, and that all fear being banished, every barrier removed, and all distance between us being passed over, we should go straight to Thy heart and therein take our rest; and is it not precisely this which Thou desirest above all to remind us of, is it not this right which Thou dost render us, and this invitation which Thou dost address to us, when, in the impatience of Thy love, Thou dost show what there is in the depths of Thy Eucharist, Thy Heart, Thy human heart, devoured with love and melting with compassion!

III. Reparation.

"Behold the heart which has so loved men, and which in return receives only ingratitude through their rebuffs and their coldness."

Ah, how truly this sorrowful complaint, this cry of anguish, is that of man, and how thoroughly we feel by it that Jesus, our adorable Master, wills to be recognized and loved as man in His Sacrament? Yes, He has loved at the cost of the solicitude, of the devotedness, of the anguish, of the sorrows, of the sufferings and of the blood of His human heart; He has loved to the point of exhausting the heart which seemed as though it would be impossible to exhaust! But He has loved in order to be loved, He has given Himself that we may give ourselves to Him, He wills a return; He cannot renounce it. The human heart has a greater horror than even nature itself of a void, and if it does not obtain love for love, it suffers, it is spent, and it languishes sorrowfully. Such is the state of His heart which the Saviour reveals to us, so truly human in the Eucharist.

Let us love Him then as man, whilst remembering the desires, the sensitiveness, the delicacy, the needs and the anguish of His human heart! Not to do so, in addition to its imposing on Him the burden of an insupportable ingratitude, is the inflicting on Him of a cruel injury, it is the undervaluing of Him, and at the end of a very short time it is necessarily the forgetting Him; for if we do not believe Him to be man in His Sacrament, we shall not treat Him as a living person and one sensible to our homage, but a thing without soul, without life, as incapable of being satisfied by our love as of being offended by our indifference. It is a crime! It is the practical negation of the great work and the great love of God.

Ah! do not let us render ourselves guilty of it, and let us make reparation as quickly as possible by redoubling our attentions towards the Saviour, so truly the Man of the Sacrament.

IV. Prayer.

Oh Jesus, give me grace to love Thee and to treat Thee in Thy Sacrament, spite of its veils, as the being whom I love most on earth; with the same ardor and the same attentions, with the same devotedness and the same delicacy, with the same confidence and the same respect; it will be satisfying Thee completely, oh too kind Saviour; it will also be my holiness and my happiness!

Practice.

To read above all the tabernacles these sacred words: "*Ego sum;* it is I!"

II. Jesus in the Sacrament is the Mediator.

I. Adoration.

Confess and adore, beneath the veil of the Host, so luminous to faith, Our Lord Jesus Christ, God and man both together, in His title, His state, and His function of Mediator between God and man.

This adorable name, this both divine and human state and this august function of Mediator, is all that is most fundamental in Jesus Christ, most essential in religion, most glorious to God and most necessary for man. God finds therein the satisfaction of His right, the reparation due to His justice, the religion demanded by His infinite majesty; man finds therein pardon from

God, reconciliation with his Father, the possibility of being able henceforth to serve Him with the certitude of pleasing Him.

It is, in fact, because God, after man had sinned, withdrew from Him and broke the links of benevolence, that is to say of grace, which had until then existed between Him and man. Without grace, which raises Him above the limits of His nature, it is impossible for a created being to attain to God, either to honor Him, or please Him, or possess Him. An irritated God, a guilty creature separated forever from God—behold the state created by sin. There is between them, not only the abyss of the infinite, but the more profound abyss still of stain in the presence of holiness, of ingratitude in the presence of love, and of inability to make reparation in presence of justice offended.

The Son of God has filled up this abyss and has cast Himself as an indestructible bridge between the two opposite shores, by incarnating Himself, that is to say, by becoming man, without ceasing to be God: *Fecit utraque unum.* And in Him, by the fact of the Incarnation, we behold human nature and the divine nature reconciled and reunited, God and man, the infinite and the finite, in the unity of one sole person who is Christ. The humanity which is in Christ being of the same nature as that of man, which it represents, receives for itself, and in the name of all the others pardon from God, His grace, His love, His divine life, all His perfections, all His infinite happiness. In the name of all the others also, this holy humanity asks for pardon, prays, makes reparation and offers to God satisfaction. And this religion is perfect, of infinite value, sure to attain to God, to praise Him, to love Him, to honor Him, in the degree which His infinite majesty merits, because

the Person of the Word gives to all the acts of the humanity of Christ an infinite price and value.

Adore, then, the divine Mediator, and remark with gratitude and admiration that it is not only by certain acts, certain functions, or at certain hours, not only for a time, that Christ is Mediator between God and man; it is through a firm, permanent, and imperishable state; it is always and forever; it is because He is at once God and man. To be a mediator is to be what Christ is, the Word Incarnate; it is all one and the same. If He were—a thing which is impossible—not to exercise any of the functions proper to a Mediator, such as to submit the terms of the offended and to present the reparations of the offender, or to plead as an advocate, or to intercede as a priest, still by the sole fact of His state as Man-God, Christ would always be the mediator because always, since the Incarnation, in the unity of His person will meet together and will be reconciled and united the divinity and humanity.

This Christ, at once God and man, is present and living in the Sacrament; adore Him, offer yourselves to Him, ask Him to enable you to participate in the benefits of His mediation.

II. Thanksgiving.

The benefits of the mediation of Jesus Christ are therefore first of all to make an impossibility cease; that is to say, that of finding again, by means of ourselves, God, our supernatural end, our eternal happiness; of supplying constantly our insufficiency, our poverty, the imperfections of our religion towards God. For even after having reëntered into grace and having at our disposal all the means of salvation, we always remain inferior to our obligation towards God. The

reason is that these obligations are first of all infinite, and then that we never correspond fully or perseveringly to the graces which God gives us wherewith to make up for our natural indigence. The divine Mediator is our supplement. It was not for Himself alone that He prayed, suffered, and merited, but in our name and for us. All the superabundance of His merits He pours forth upon us.

And it is this charitable and merciful function which He perpetually continues, which He indefatigably exercises in the Most Blessed Sacrament.

Every morning He renews His solemn sacrifice of adoration, of reparation, and of prayer, by taking under the species of bread and wine the state of death and of abasement which immolates Him upon the altar. This is the great act of His mediation.

Then, all day and all night long, without any possible interruption, He continues it, not only by pleading and appealing to the mercy of His Father, but still more, by keeping, that He may present it without interruption before the eyes of God, His state of victim immolated for His glory and for our salvation.

God therefore always beholds, amongst us here below, in the midst of our revolts, of our cowardice and of our blasphemies, His most dear Son Jesus, at once God and man. He sees Him offer Himself, give Himself, immolate Himself in the name of all of us, with infinite love; therein is all our strength, all our support, all our riches, all our hope: let us ceaselessly bless our generous Mediator for it!

III. Reparation.

In spite of the goodness and the power which Jesus displays in the service of His mediation, we too often repel and render useless its immense sacrifices.

Man wishes to do without God, and to depend only on himself. It is the consequence of a pride as blind and malevolent as it is execrable; but whoever sins mortally renders himself guilty of it. In all sin there is first pride, which separates itself from God, refuses to recognize the authority of the Creator and its own dependence. What shall we say of those who maintain themselves forever in a state of practical indifference, of impiety, of naturalism, and have no longer with God any of the religious relations which He has imposed upon man through the voice and the example of Jesus Christ? It is blasphemy carried into act, the living negation of His mediation.

How many Christians also there are who would hold in horror the rejection of the adorable Mediator, but who nevertheless dispense too much with His concurrence, His succor, His support, and His salutary influences! Those who do not pray enough, who do not nourish themselves sufficiently with His flesh, are too much inspired with natural motives in their works, are not faithful or given up wholly to the divine will; those who do not dwell in Jesus as in the centre of their life, and in whom He does not dwell as the soul of their soul, are debtors towards the beneficent mediation of Jesus; at the last judgment He will demand a severe account of them.

Examine yourselves and hasten to unite yourselves more closely in practice with the indispensable Mediator of salvation.

IV. Prayer.

Ask of God grace and make the determination to resolve upon nothing, to ask nothing, to do nothing except "through Jesus Christ Our Lord," consulting Him in regard to everything, confiding to Him the

long reflections which ought to precede every enterprise, exposing to Him doubts, hesitations, fears, chances, hopes; praying to Him, repeating all these things, and imploring His active and assiduous help for their execution. Then, above all, keep yourselves closely united to Him, always dependent on Him, not growing discouraged, not becoming impatient because of His delays, not substituting your action for His, and often purifying your intentions.

It is at this price that you will never labor alone, never in vain, that all your works will be meritorious and holy, and that you will produce fruits for eternity, because they will be inspired, performed, and finished with Jesus, in Jesus, and by Jesus, the sole Mediator between God and man.

Practice.

To consecrate every work undertaken to the influence, to the action, to the goodness of the divine Mediator.

III. Jesus in the Sacrament is our Father.

I. Adoration.

Jesus, who didst say at the Last Supper to Thy apostles, saddened by the announcement of Thy death: "Little children, fear not, I will not leave you orphans," I adore Thee in the Sacrament, with all the filial confidence of which my heart is capable, under Thy sweet name of Father.

Father! Yea Thou art a father and no one is so much a father as Thou art. If paternity consists in giving life, in assuring the development of it and in defending it, is it not what Thou dost with indefatigable perseverance in the Sacrament?

It is in the effusion of Thy blood that we have obtained life, and Thou never ceasest to shed it that Thou mayest augment the family of the children of God. It is Thy higher life, Thy own divine life which Thou givest them, a holy life, an immortal life, a blessed life, oh generous and magnificent Father!

Then it is necessary that this life received from Thee should be nourished, developed, increased by the principles and elements of a higher nature. To provide for the existence of his children, to provide a patrimony for them, or at least daily bread, is not this the great solicitude of the father of a family? It is for that that he labors, that he is anxious, that he wearies himself and wears out his life down to the last day of his existence; and he is happy when, on his deathbed, falling beneath the weight of his laborious years, he leaves his children the bread which will enable them to become greater. And it is for this necessity that Thou hast made provision, good and foreseeing Father, by instituting Thy Sacrament.

Thou hast accumulated the divine wheat in the granary of the Church, and the wine in its cellars; Thou hast set tables which will always remain dressed, and Thou hast instituted ministers whose principal employment is to bring Thy innumerable children to them and to serve them there. The least as well as the greatest receive there in abundance the bread gained by Thee, the bread of Thy labors and of Thy sweats, the bread of Thy flesh and of Thy blood, the bread of Thy substance and of Thy life. Oh tender and devoted Father, Thy children will never know the anguish or the faintness of hunger!

And if the third duty of paternity is to protect the home against all danger and to defend the children against all enemies, to be valiant, vigilant, and inde-

fatigable; oh Jesus, oh Father, what dost Thou do in Thy numerous tabernacles, set up in every part of the globe like towers of observation and defence, what dost Thou do in Thy interminable watches of the day and of the night, if it be not to watch over Thy children, to protect and to defend them? Dost Thou not shield them by Thy holiness against the vengeance of the divine anger, by Thy victorious power against the endeavors of Satan? Dost not Thou envelop them in Thy strength, in Thy vigilance, in Thy goodness; and as long as Thou art there and they are pressing close to Thee, who can injure them?

Father most holy, Father most good, Father most devoted, Jesus, Thou art my Father. I adore Thee and I give myself to Thee; I desire to love Thee, to respect Thee, to listen to Thee and to imitate Thee, even as such a Father as Thou art deserves to be by a submissive, obedient and loving son!

II. Thanksgiving.

Father! My Father! How sweet is the name! What tenderness, what suavity envelops it like a perfume! What remembrances of peace, of security, of devotedness proved and enjoyed, it awakens!

Jesus, who might have remained my Creator, the God of majesty, my judge without appeal, how good Thou art to have willed to be also my father, still more to have invested all Thy titles of grandeur and of majesty with the charm of so sweet a name! And how good Thou art to have made me understand by Thy gospel that it is this name which ought to take the place of all other names for me, that it is as a father Thou desirest to be treated, by sons that Thou dost will to be served, and not by slaves or by mercenaries.

But it is at the Last Supper, in the tendernesses and

the familiarities of that ideal family repast, it is consequently in Thy Eucharist that Thou willest to make me enjoy all the sweets of Thy paternal love! Thy churches are our home, Thy tabernacles our hearth; Thy divine table is our table, we have always access to it, we are never strangers there; with Thee we are really at home, oh Father of all goodness!

What peace is enjoyed near Thee! What kindness attracts and charms us! What condescension lowers itself and makes itself all in all to us! Thou dost understand our stammerings! Thou art not offended by our incoherencies! Thou bearest with our forgetfulnesses. Jesus, what a Father Thou art in the Sacrament of Thy inexhaustible kindness! And how thoroughly dost Thou realize that consoling promise, "My little children, *filioli mei*, I will not leave you orphans!" Be Thou blessed, thanked and loved forever, most kind Father, for having spared us so cruel a trial! How sad this life would have been if we had not had Thee for our support, for our protector! Who amongst us would have been able to bear its trials, brave its dangers, avoid its rocks? What a place of exile this world would have been without Thy presence, which speaks to us of our home, without Thy assistance, which brings us back to it.

Oh! Father, in order to testify to Thee my gratitude, I will always love Thee with a filial, trustful heart, open and abandoned without reserve to Thy divine goodness!

III. Reparation.

Can it be, alas! that having a Father such as Thou art, oh Jesus, we should so often be a cause of suffering and of anguish to Thy too loving heart, to Thy name so worthy of honor, a cause of ignoring the

august rights of Thy paternity, of denying them, an outrage and an offence!

Too kind Father, how many of Thy sons are prodigal children, arrogantly claiming the goods with which Thou hast enriched them, and then abandoning Thee with contempt in order to go and madly dissipate their possessions in shameful pleasures! And Thou seest them abase and degrade and render themselves miserable far away from Thee! Instead of the delicious bread with which Thou didst maintain them in vigorous health, to what wretched aliments have they not abandoned themselves!

Far from condemning these ungrateful children, Thou dost consume Thyself with anxious longings, with burning prayers, to hasten their return! With what solicitude, with what eager love Thy eyes seek them from afar! At last Thou hast merited their conversion, they have felt the sting of remorse beneath the pangs of misery. They remember "their Father's bread," the joys of their first communion, and they come back ashamed, timid, hesitating! But Thou art there to receive them, and as soon as Thy minister has, through absolution, reopened the doors of the paternal home, Thou dost receive them, Thou dost prepare a joyful feast for them, Thou dost press them to Thy heart and givest them the kiss of reconciliation. Oh never to be forgotten peace, indescribable emotions of the communion of the return, in which the goodness of our Father changes our tears of repentance to tears of gladness, how well Thou showest us that the God of the Sacrament is indeed our Father, and though we are prodigals, we are always His children!

IV. Prayer.

Recite slowly, whilst meditating upon and enjoying

each word, the *Pater Noster*, with your eyes fixed upon Jesus in the Sacrament.

Practice.

To form the habit of judging of all the procedures of God in regard to us as coming from a Father infinitely kind, who can will nothing but our good.

IV. Jesus in the Sacrament is our Mother.

I. Adoration.

Jesus, present in the Sacrament of all love, Thou art my Father and Thou lovest me with the devoted, strong, watchful love of a Father! I have adored Thee and lovingly called Thee Father, *Abba, Pater!*

But I feel that I dare do more than even this. My heart longs to love Thee even more tender than a Father. The unchangeable sweetness of Thy Sacramental state, the touching familiarities springing from the gift which Thou makest of Thyself in the Communion, encourage me to love Thee as we love a mother, to see, to enjoy, to possess in Thy heart all the tenderness, all the little attentions of maternal love.

Besides, hast Thou not appropriated to Thyself this most amiable of all names? "Shall I not bring forth in My turn, I who give to mothers their fecundity? No, no, rejoice then all of you, children of men; as one whom the mother caresseth, so will I comfort you: *Numquid ego qui alios parere facio ipse non pariam, dicit Dominus? Quomodo si cui mater blandiatur, ita et ego consolabor vos.*" (Isaias lxvi. 9–13.)

Is it not Thou who dost address to our ingratitude

this sublime challenge: "Even if it were possible for a mother to forget the fruit of her womb, I will never forget thee"?

Is it not Thou who didst compare Thyself to the hen, that mother so vigilant, so devoted, so intrepid in regard to her chickens, and who dost spread Thy wings that we may hasten and find a shelter beneath them against the tempest and the vulture?

Is it not Thou also who didst call Thy apostles, at the Last Supper, not only Thy brethren or Thy children, but "Thy little children, *filioli*," that name so sweet that it could have been invented only by a mother? And what wert Thou then, after having given Thyself in communion to the Twelve with John resting on Thy breast, if Thou wert not the mother who nourishes her children with her substance, and who makes them afterwards repose, satisfied and content, upon her bosom?

Oh, yes! Thou art a mother, most sweet and most kind Saviour, through the tenderness of Thy love for us. Tenderness in devotedness, is in fact the characteristic of maternal love; to the father belongs guidance, protection, opportune correction; to the mother tenderness, gentleness, devotedness, the delicate cares associated with each moment; the formation and the handling of the little creature, so great both in its soul and body.

It is she who gives to it life in her blood, she who nourishes it with her milk, she who assures to it, from its birth, her devoted care; she sacrifices herself, she immolates herself, she gives herself wholly up to her child, it is the fruit of her sufferings, the fruit which is developed amidst long sufferings, which is gathered amidst sharp pains, which ripens and is preserved amidst moral sufferings which are greater still.

Jesus! didst Thou not bear us in Thy heart with poignant anguish, during the thirty-three years of the desires, of the prayers of Thy mortal life? Was it not necessary that Thy heart should be opened and wounded on the cross in order to give us birth amidst horrible torments? And is it not of Thy substance, of Thy divinity, and of Thy humanity, annihilated and reduced into spiritual milk under the white appearances of the Sacrament, that Thou dost nourish, repair, and increase the life which we have received from Thee?

Yes, Thou art a mother, and I adore Thee in the inexpressible charm of that name of tenderness and sacrifice!

II. Thanksgiving.

Claiming for Thy love towards us all the characteristics of maternal love, Thou hast said, oh my God, "Hearken unto Me, all the remnant of the house of Israel who are carried in My bowels, who are born up by My womb. Even to your old age I am the same, and to your grey hairs I will carry you: I have made you and will bear; I will carry and will save. *Audite omne residuum domus Israel; qui portamini a meo utero, qui gestamini a mea vulva. Utque ad senectam ego ipse, et usque ad canos ego portabo; ego feci, et ego feram; ego portabo et salvabo.*" (Isaias xlvi. 3.)

To be like us, to shelter us, to make us repose on Thy bosom, and there to give us the caresses, the smiles, the consolations which mothers lavish on their new-born children, behold this is what Thou dost in the Sacrament, oh sweetest Saviour! For in it Thou dost divest Thyself of all prestige, of all splendor, of all the accessories of authority, of grandeur, and of majesty. Thou dost draw us towards Thee by Thy silence, by Thy gentleness, by Thy inexhaustible patience; Thou dost make Thyself little because we are

little. We can say anything and everything to Thee; Thou never weariest of our hesitations, of our stammerings, of our distractions, of our forgetfulnesses, of our inability to treat Thee in accordance with Thy dignity. Like to the mother who tolerates all the importunities of her child because she loves it, Thou overlookest everything, Thou bearest everything from us, we who are more capricious children, more egotistical, more insupportable than ever was child towards its mother. Thou lovest us and Thou willest that we should find nothing but kindness in Thee!

But more than this, Thou dost open to us Thy arms, Thou dost call us and dost urge us to come and throw ourselves on Thy breast; what is the Communion unless it be the most tender of embraces, the closest clasp between God and His creature, between the mother and the child. "*Gaudete gaudio, universi, ut sugatis et repleamini ab ubere consolationis ejus: ut mulgeatis et deliciis affluatis ab omnimoda gloria ejus.*" (Isaias lxvi. 10, 11.) And if we meet with consolation here below, if we enjoy interior and profound joys, if we sometimes experience the delights and ecstasies reserved by our God for His children, is it not during the blessed hours of our communions, when possessed by Thee we also possess Thee, when Thou art in us and we in Thee, and when Thou dost inebriate us with the vivifying and sweet effusions of Thy heart! *Meliora sunt ubera tua vino!* It is true that Thy blood, although it has the appearances and the strength of wine, has also all the sweetness of milk, *Bibi vinum meum cum lacte meo.* (Cant. v. 1.)

III. Reparation.

To offend Thee, to forget Thee, to be ungrateful towards Thee, is therefore to wound Thy maternal ten-

derness, oh Jesus; it is to give to our offences the particularly odious character with which is invested an insult inflicted on a mother, whose sorrows, and whose goodness and august weakness render her threefold sacred.

Therefore woe to the unnatural son who makes his mother weep! Her tears will accuse him at the tribunal of God, her sorrows will cry out for vengeance, her long patience and her inexhaustible goodness will brand him on his forehead with the stigma of ignominy, ingratitude, hardness, want of heart. "Forget not the groanings of thy mother, says Ecclesiasticus; remember that thou hadst not been born but through her, and make a return to her as she has done to thee: *In toto corde tuo gemitus matris tuæ ne obliviscaris; memento quoniam nisi per illas natus non fuisses; et retribue illis quomodo et illi tibi.*" (Ecclus. vii. 29.)

Too kind Jesus! what will my sins be if I examine them by the light of Thy tenderness for me, of the sorrows Thou hast endured to give me the life of the soul, of the merciful patience with which Thou hast borne with me for so long time past!

It is, nevertheless, from this point of view I desire to look at them, that they may at last break my heart, and that my tears of repentance shed over Thy sufferings may repay Thee for the tears which Thou hast shed so abundantly over my sins.

IV. Prayer.

To love Thee with a filial, grateful, and submissive love; to recall to myself Thy tender goodness that I may also exercise tenderness towards Thee; to take refuge in my sufferings in Thy Heart full of tenderness in the Sacrament, to come and assiduously draw

forth supernatural life; to honor Thee by the simplicity, the purity, the confidence, the docility and the abandonment of childhood—such are the resolutions which I make at Thy feet, and the graces which I ask of Thee, oh Jesus, Father and Mother of my soul, its life, its repose, and its consolation!

Practice.

The spirit of Christian childhood in our relations towards God.

V. Jesus in the Sacrament is our Brother.

I. Adoration.

Adore our Lord Jesus Christ in the Eucharist and salute Him with a lively faith as your elder Brother; with gratitude, because this your brother, full of love, of tenderness, and of devotedness is there only for the purpose of assuring you in eternity the fruits of the august brotherhood, which He has contracted with you here below, and in order to make you participate in it.

But do you really believe that Jesus is your brother? Do you believe that the only Son of God has abased Himself to such a degree as to become the brother of His creature, and that man can really ascend so high as to be the brother of his Creator? It is nevertheless true!

"In the bosom of the uncreated Father," says Saint Augustine, "He was forever the only Son, begotten from all eternity; but He descended from heaven and passed through the womb of a mother that He might make brothers for Himself, in the participation of the one same created nature."

And this human nature having been united with His divine nature in the unity of one same person, the Son of God became the Son of man; and the Son of God, inasmuch as He was Son of man, has had brethren; brethren of the same nature, of the same blood. He became the only Son, *Unigenitus;* He became the eldest Son, *Primogenitus;* and all men, even those who have nothing in common with Him except that they are men, have become His younger brethren.

But to these brethren whose human nature He took upon Himself He communicated His divine nature in a vital, permanent effusion, and one so efficacious that it has made of all those who receive it brothers of the Son of God, not only by community of nature, but by participation in the same divine life and the right to the same heavenly inheritance: *Conformes fieri imagini filii sui, ut sit ipse primogenitus in multis fratribus.*

Therefore, our fraternity with Jesus Christ has these two foundations; flesh and grace, our human nature which He takes from us, His divine nature which He gives to us; the similitude of our mortal life which He comes to partake with us, the similitude of His divine life, to the share in which He raises us, here below in grace, hereafter in glory.

Now these two reasons of the fraternity of Christ with us, persevere and are affirmed by the Eucharist; Jesus, wholly risen as He is, therein keeps our flesh, our blood, our human soul, our whole nature, and He therein gives us, keeps up, and develops ceaselessly in us His divine life.

Ah! let us say to Him with a profound sentiment of so real and so august a fraternity, our supreme honor and one of our sweetest consolations: Jesus, Word of

God, only Son of the Most High, Jesus my God, spite of Thy glory and my misery, Thy holiness and my sins, Jesus, Thou art my brother, flesh of my flesh; we have the same Father in heaven, the same Mother on earth: "*Frater noster et caro nostra!*"

II. Thanksgiving.

Consider attentively the divine goodness, the incredible condescension, the love so true and so sincere, which the most sweet fraternity which Jesus has contracted with us causes to shine forth.

"Because children of Adam, we were flesh and blood," says Saint Paul, "the Son of God clothed Himself with flesh, as He who sanctifies and those who are sanctified ought to participate in one sole and same holiness. He made Himself like to us, not feeling ashamed at making and calling us His brothers. But still more than this, in order to merit the name He willed to resemble us in all things, that He might derive from the trials and temptations of His own life, knowledge, compassion and power to succor us in ours."

It was seen during His life how really He was one of us; He shared our poor dwellings, our meagre food, our hard labors; He was acquainted with hunger and thirst, heat and cold; but above all in how large a measure did He not partake of our trials and our sufferings: hatred, calumny, persecution, the sorrows of the soul, sadness, disgust, lassitude, terrors; the tortures of the heart: abandonment, treachery, ingratitude, and the wound which is never cured of cruel separations. I say nothing of the sufferings and the torments endured in His body; never was the human frame inflicted with so many wounds, bruised by so many blows!

And even now, even in His glory, He wills to remain our brother by participation in our conditions of existence; He wills that we should know it thoroughly; and therefore immediately on the very morning of His resurrection He says: "Go and announce to My brethren that I shall always be their brother," and so He comes by means of the Eucharist to inhabit our miserable earth; He returns to it in conditions of weakness, of poverty, of dependence, which will everywhere show Him to us as being like to ourselves, contradicted, calumniated, pursued, betrayed, abandoned, sometimes ignominiously treated by profaners to whom He has shown nothing but kindness.

Oh yes! He is our brother, similar to ourselves; remaining there to lead us, for He is our firstborn; to protect us, to assist us, to speak to us of our Father and of our paternal home, where we are so longed for. And until then, He wills that His house, His Church, should shelter us with Him; that His table should be ours, and that we should sit down there with Him; that the same bread should nourish us, us and Him, for our communions are the Bread of the Last Supper, and Jesus, after having broken it, was the first to eat of it.

Could there be any fraternity more true, more devoted, more amiable? Oh, let us love Him as a brother, in His tabernacles, let us desire Him, let us sigh after Him as after the most beloved of brothers in the Communion: *Quis mihi det te fratrem meum, sugentem, ubera matris meæ, ut inveniam te foris et deosculer te, et jam me nemo despiciat!*

III. Reparation.

It is not only under the type of Joseph that Jesus is sold by His brethren, it is, alas! too sorrowful a reality.

Who was it that sold Him for thirty pieces of silver? One of those whom He called so lovingly His brothers, with whom He had lived under the same roof, eating the same bread, in the most cordial intimacy! Who is it that sells Him every day in the Sacrament: some to their vile passions, others to satanic agents for horrible mysteries, others to infamous profaners? False brethren who come to His table give Him the kiss of peace, break bread with Him, and deliver up the blood of their brother, more just than Abel, more innocent than Joseph!

Think with horror of these treacheries and have compassion on your adorable betrayed Brother, by showing Him all the affection, all the confidence of tender and devoted brethren.

IV. Prayer.

Earnestly ask for the virtue and the grace of fraternal charity, that you may love your neighbor with the sincere, active, and devoted love which a brother shows to his brother. It is necessary, for that purpose, to be filled with humility, to practise abnegation, to have an attractive model and sufficient grace; look how Jesus treats you in the Sacrament and receive therein the grace of fraternal charity, for it was in instituting it that the Saviour said, "It is My command that you love one another as I have loved you."

Practice.

To pray much for each other, above all for those who are under our charge.

VI. Jesus in the Sacrament is the Spouse of Souls.

I. Adoration.

If Jesus is the most loving of fathers, the most tender of mothers, and the most devoted of brothers, He is also the Spouse, the Spouse of the Church, the Spouse of souls. It is a name which He Himself has chosen, which He has an affection for, and by which it is our duty to honor Him, because, if He bears so sweet a name, He fulfills in an admirable manner its responsibilities towards our souls, and shows all His love of them with incomparable fidelity.

Adore then, in the tabernacle where He always remains, that He may never quit our souls which He has espoused, adore in the tabernacle Jesus, the true Spouse, the incomparable Spouse.

Hear Him announcing Himself to every Christian soul by a promise of faithful love, a real vow of betrothal: "I will espouse thee, and it will be forever: I will espouse thee in justice, and in mercy, and in faith: and thou shalt know with how much truth I am the Lord and thy Spouse. *Sponsabo te mihi in sempiternum . . . in justitia et in misericordia . . . et scies quia ego Dominus.*" (Osee ii. 19.)

And when He comes upon the earth and in the maturity and the vigor of His thirty years He realizes His union with humanity, do you hear the name by which John Baptist salutes Him: "Behold the Spouse; it is to Him belongs the bride."

And even in the heaven of His glory, it is by this name that He promises us the possession of perfect happiness: *Beati qui vocati sunt ad caenam nuptiarum Agni!*

Contemplate, Christian soul, contemplate thy Spouse: behold His beauty, His qualities, His devotedness; the

beauties of His soul, of His heart, of His life, of His divinity. Oh, how beautiful and how dazzling Thou art, my Beloved: *Ecce tu pulcher es, Dilecte mi, et decorus!* Thou art the most beautiful of the children of men: *Speciosus forma præ filiis hominum!*

The union which Christ contracts with our souls in espousing them consists of two degrees: grace here below, and glory in heaven. Every soul in a state of grace is His spouse. He loves it, He desires it, He lives with it, He unites Himself to it. Sanctifying grace is the sacred, vital, and permanent link of this ineffable union. The more it increases in intensity, the more it enriches itself with merits, and the greater the intimacy of the union of the soul with its divine Spouse, the more abundant, exquisite, and lasting are its joys; the more numerous, precious and beautiful also are the fruits of this fertile union: I mean the acts of the virtues, conceived in the union of the grace of Jesus and of the free act of our soul to correspond with it; engendered in labor, in strife, in sacrifice, but always living in the incorruptible merit, which will meet its rewards in heaven.

See now, how the Eucharist is used by Jesus to make His adorable title of the Spouse of our souls shine forth, to fulfill its functions, to draw the union closer, to produce its fruits.

Is it not there that He gives Himself in truth to each one of our souls in the personal, living, and vivifying union of the Communion?

Is it not from love that He comes to us, presents Himself to us, and begs and conjures us to receive Him and to unite ourselves with Him?

Is it not there that love, intimacy, mutual confidence, tenderness, fervor, develop themselves and are inflamed, at the hearth of His Sacrament of love, of which

the primary end is to augment love in our souls, to set them on fire, and to make them melt with love for the true God, who desires to be their Spouse?

Lastly, is it not in consequence of this fruitful union that our soul produces all the generation of Christian virtues, condemned without this Sacrament of life to remain perpetually sterile? For the Saviour has said, "Whoever unites himself with Me and remains in Me, he will bring forth much fruit, but without Me you can do nothing."

Adore therefore in the Sacrament the Spouse of your soul; remember that you belong to Him, and give yourself up to Him with greater love and submission than ever.

II. Thanksgiving.

How you will bless your divine Spouse, with what grateful love will you attach yourself to Him and will serve Him, if you understand the incomprehensible love which led Him to take your soul to be His spouse!

What is there in you that is good or beautiful which can attract His eyes? What were you? What are you now, even after He has chosen you, if you look closely, not at what comes to you from Him, but at what you are in yourself?

You were the captive of Satan, condemned by the divine anger, soiled from your birth, the issue of sin, and your primary origin is nothingness! You were born wounded, covered with bruises, infirm, powerless, tormented by the strangest kinds of evils, subjected to the most humiliating kinds of tyrannies!

Raised and espoused spite of all these things at the moment of your baptism, you still kept your indigence, your inherited weakness; and you are still nothing but misery, contradiction, tending to evil!

Is it not true?

But does not Jesus love you nevertheless? He, the Son of God all powerful and thrice holy? He loves you, without merits, without good qualities of any kind. He loves you because He wills to love you, finding in Himself alone, in His infinite goodness, in His too great love, the reason for loving you.

He loves you, and that He may render you worthy of His love, He has washed you in His blood, endowed you with His own life, clothed you with His graces and His merits.

He loves you, and every day, in order to be with you, to renew in your soul His own beauty, to attach Himself more intimately with you, each day He returns here below, immolates Himself in sacrifice, and gives Himself in nourishment.

Ah! if the characteristic of the sacred love which unites spouses is the total and unreserved gift of the one to the other in the unity, the tenderness and the disinterestedness of every moment, can there be a gift more true, a union more close, a more tender and passionate love, than that of which the sublime impulse impels Jesus to give Himself up to us in the Eucharist?

Live in this love; let it be the immovable basis of your confidence in Jesus, the loving Spouse of your soul.

III. Reparation.

You know what is the ignominious name by which, amongst men, the spouse who is unfaithful to her vows is stigmatized.

Every soul which falls into mortal sin merits that dishonorable title; it bears it in the presence of the anger of God and the indignation of the angels; how is it that it does not see it branded in burning characters on its conscience? Mortal sin is nevertheless

infidelity, treachery, perjury of the most sacred vows, ingratitude towards the most constant love; it is the adultery of the soul towards Jesus its Spouse.

Every soul in a state of mortal sin has become the adulterous spouse. And if the law of fear condemned the unfaithful spouse to be stoned, has not the law of love, proved and demonstrated by so many benefits of the divine Spouse, good reason to condemn it to death, to the death of hell?

Pity the Spouse so faithful, so devoted, so loving; so many times betrayed, abandoned, despised. Approach His Heart and endeavor to understand the tortures, the deep and inexpressible sorrows caused Him by ingratitude.

IV. Prayer.

Ask for the grace of fidelity: fidelity to the promises of your baptism; fidelity to the duties of your state; fidelity to your daily resolutions; in a word, fidelity to your divine Spouse, so faithful in loving you, in sustaining you, in raising you, in bearing with you, in encouraging you, in pardoning you, and who if you are faithful in loving Him until the end, will be faithful in recompensing you.

Practice.

To have, in all your prayers, the intention of specially recommending all persons consecrated to God.

VII. Jesus in the Sacrament is our Friend.

I. Adoration.

Yes, I know it, I believe it, Thou hast told me so plainly, and how many times have I not clearly felt it?

Thou art our Friend, oh Jesus, Son of the Most High, my Creator and my God, and Thou willest that we should acknowledge Thee in that quality, giving Thee that name, honoring Thee, treating and loving Thee as the true Friend, the sure Friend, the faithful Friend, the Friend of every moment, the humble and devoted Friend.

But friendship is reciprocal; Thou canst not be our friend without our becoming Thy friends. The investiture of Thy divine friendship, the name of friends, the grace of being able to love Thee as friends, the incredible honor and the fervor of a real friendship with Thee,—Thou gavest us all of this in the Last Supper, after the institution of the Eucharist, as though it were to tell us that it is in the Sacrament Thou art our Friend, by the reception of the Sacrament that we become Thy friends, capable of loving Thee, worthy of doing so, and finding in the Eucharist itself the occasion and the most favorable means of friendship: "No, henceforth I will not call you servants, but friends, because all that I have received of My Father I have communicated it to you; *Jam non dicam vos servos . . . vos autem dixi amicos.*"

Friendship is made up of equality in the conditions, of life in common, of the union of souls.

First, there can be no friendship between those who are separated by a too great difference of condition. But let the greater abase himself to the level of the lower, let him place himself at his service, and a sure and durable friendship will be the result.

Jesus, so sincere a friend, is it not for that that Thou didst become a man like me, poor and suffering like me, poorer, more persecuted than I? Is it not for that that Thou hast made Thyself the humble Sacrament, divested of all, dependent upon all—in a word, my

property, given up wholly to my service? *Amicus . . . erit tibi quasi æqualis; si autem humiliaverit se . . . habebis amicitiam bonam.* (Ecclus. xxii.)

Second, nothing occupies a larger portion in the laws of friendship than life in common, assiduous presence, frequent relations, participation in sorrows and in joys: *Nihil ita proprium est amicitiæ, sicut convivere amico.* (D. Thom.)

And behold, oh true Friend, wherefore Thou remainest always amongst us, why Thou invitest us to Thy table, why Thou willest that we should have recourse to Thee ceaselessly; obliging Thee to console us in our troubles, and to partake of all our burdens with us: *Venite ad me omnes et ego reficiam vos.*

Third and lastly, friendship wills the union of souls, it tends to it with all its strength, it desires to have it as close as possible; its dream and its perfection, its repose and its happiness are, consequently, complete, absolute unity: *Ex ambobus fieri unum.* (Phil.)

But Thou alone, oh perfect Friend, Thou alone dost fully offer to our heart the realization of this our desire, the satisfaction of this our need! Thy sanctifying grace makes us one with Thee, by participation in the same divine life: *Tu in me et ego in eis.* The communion extends, deepens, seals in the fire of love this vital union, wherein we are melted in Thee, rather fed upon by Thee than fed on Thee; *Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo.*

Oh Jesus! on whose breast I may repose my weary head, where I may feel the pulsations of the heart of the most devoted, the most delicate and the most tender of friends, Jesus who is the Source, the reason, the model and the guarantee of all true friendship—Jesus, the Friend, I adore Thee, I cast myself at Thy

feet, I acknowledge Thee and I choose Thee even as the best of all Friends! How beautiful and amiable Thou art, in all ways desirable, oh my best beloved friend! *Totus desiderabilis est dilectus meus, et ipse est amicus meus.* (Cant.) Ah, who will give me, Lord Jesus, to find Thee alone, to open to Thee all my heart, and to enjoy being with Thee as much as my soul desires, in such a manner that, forgotten by and forgetting every creature, I may converse with Thee as those do who love one another, the friend alone with the friend! Thou art, oh Jesus, my sole, real, best beloved, chosen amongst ten thousand, in whom my love has forever placed its delight.

"Friend too loving, how is it possible better to recognize the love which Thou showest me by giving Thyself to me in the Communion, than by giving up my heart to Thee in the closest possible union? Then Thou wilt say to me: Thou willest to be with me, I will be with thee; and I will make answer: Oh, deign, Lord, to remain with me; it is with all my heart that I desire to remain with Thee!" (Imit. bk. LV., c. xiv.)

II. Thanksgiving.

How shall we sufficiently thank the divine Friend for the gift of His friendship to us, wherein we find not only the most exalted degree of honor, the most powerful succor, the surest of supports, consolation in our troubles, compassion in our falls, but also grace, examples, the guarantee of the most complete friendship with our fellows?

Friendship is one of the most precious possessions of man. The wisdom of past ages says that "it is more necessary to us than fire and water." (Cicero.) It adds "I do not know if, with the exception of wis-

dom, the gods have given anything to man better than friendship; to take away friendship from human life would be tantamount to removing the sun from the world."

Divine wisdom adds, if it be possible, to these eulogies of friendship, but with what superior authority! "A faithful friend is a powerful protection: he who has found him has found a treasure: *Amicus fidelis protectio fortis; qui autem invenit illum invenit thesaurum.*" "No, nothing is comparable to a faithful friend; there is no amount of gold or of silver which is worth the excellence of his fidelity: *Amico fideli nulla est comparatio: non est digna ponderatio auri et argenti contra bonitatem fidei illius.*" "A faithful friend! Why it is a balm of life and of immortality: *Amicus fidelis medicamentum vitæ et immortalitatis.*" (Ecclus. vi. 16.)

How then can we sufficiently bless the Son of God for not having contented Himself with being our Saviour, our chief, our guide, but for having willed to be also our friend, our faithful friend?

Oh! yes, the faithful friend! The friend of Peter in his faith and of Peter in his fall; the friend of Lazarus in his prosperity and of Lazarus in his death; the friend of Judas the apostle and of Judas the traitor. Do we not know something ourselves of this admirable, constant, and invincible fidelity of Jesus in loving us, in protecting us, in heaping favors, privileged attentions upon us, even when we did not love Him?

It is because "He who is a real friend loves at all times, in evil as well as in good days; He is never so much a brother to His friend as in trials: *Omni tempore diligit qui amicus est: et frater in angustiis comprobatur.*" (Prov. xvii. 17.) Pay to the friendship of Jesus your immense debt of gratitude.

III. Reparation.

Alas! if Jesus grants us an honor, a grace, and an inestimable treasure in desiring to be our friend, what does He but too often find in this excess of exquisite love, in this ineffable condescension of a God for a creature that is nothingness? A fresh and specially bitter source of ingratitude, fed by the forgetfulness, the treachery, and the perjury of those whom He has raised to His friendship, whom He has assembled beneath His roof, with whom He has shared His bread, His own flesh, drank of the same chalice of His blood, and in whom He confided as in sincere friends.

You know the bitterness and the desolation of His complaint over the treachery of Judas: "If it had been My enemy who betrayed Me I could perhaps have borne it, but thou with whom I had but one sole heart, with whom I dwelt in the house of God, our Father, thou who shared with Me in the sweet festivals of friendship!'"

You remember the distress and the trembling which shook the heart of the divine Friend in presence of the traitor who, at the very moment of receiving the Eucharist, was plotting to deliver up His dear Master. "It is written," the betrayed Friend sorrowfully exclaimed, "he will lift up his heel against Me to crush Me, he who eats at My table!"

The great sorrows of the most amiable Friend are therefore that He was betrayed, that He was delivered up treacherously to the devil by sin, whilst He was being approached under the cover of friendship, and after Judas had kissed Him at the Communion with the kiss of a friend, a kiss being, afterwards, the signal given to the devil, present in the soul of the sacrilegious traitor to seize Jesus and insult Him.

Compassionate the betrayed Heart, the despised Heart, the Heart rent with anguish, overwhelmed with distress and humiliation, the heart of the Friend who remains silent in presence of outrages and unceasing in His patience, wholly occupied in loving His faithless friends, so that He may bring them back by dint of love.

Examine your thoughts and see how you accomplish the duties of friendship towards the Friend of the Sacrament.

For there is a friend of the table, of enjoyments and of consolations, who withdraws on the day of trial: *Est amicus mensæ;* do you not belong to that class?

Do you believe firmly that Jesus is your Friend, and that you are under an obligation to fulfill all the duties of friendship towards Him?

Is your affection for Him lively and sincere? Do you love Him as the best of your friends? Have you every confidence in Him, or do you not often doubt His good will to help you?

Do you often visit Him? Do you feel the need of seeing Him and of conversing with Him? Do you accept as often as He gives you an invitation to sit down at His table? Yet these are two of the duties of real friendship.

Lastly, do you remain faithful to Him in presence of the seductions, of the enjoyments, of the consolations which human affections bring with them? Do you then still keep in your heart the place of honor for Him, the first place, to which He has every right?

Remember that He ought to be the best beloved of all, the only beloved, the sole friend chosen amongst a thousand, in whom we may find perfect repose, in whom we may place perfect confidence, to whom we ought without reserve to give all our heart.

We can only love others because of Him, but we

love Jesus for Himself, and it is a duty to love Him in all truth and to the extent of real adoration.

In addition, all human friendship which is not inspired, is not sustained, is not governed, and is not moderated by friendship for the divine Friend, is dangerous, and often most culpable; *Qui timet Dominum æque habebit amicitiam bonam: quoniam secundum illum erit amicus illius.* (Ecclus. vi. 15.)

Examine yourself thoroughly in regard to all these points: the kingdom of our affections is the most important, but not the most easy to govern. "Surround your heart with all possible care," says the Holy Spirit, "for it is from the heart that all life proceeds": *Omni custodia custodi cor tuum: ex ipso enim omnis vita procedit!*

IV. Prayer.

Earnestly ask for grace to keep in your heart until your death the holy friendship of Jesus inviolate, alive, and full of trust.

No other friend can be as much to you as this Friend who delivers up to you His life: *Quis amicitior nobis quam qui pro nobis corpus suum tradidit?* (S. Amb.)

But it is above all at the hour of your death, on that last day of anguish, when nature, sickness and your own conscience will wage inveterate and decisive combats against you, it is then that you will need a friend, and that Friend who alone will bring you "remedies of life and of immortality," peace and hope, in the Sacrament of His flesh and of His blood, the supreme viaticum of the dying.

Make then the resolution to behave towards Him not as a slave, under the influence of fear, not as a servant, guided solely by interest, but as a true friend,

whose love for Him whom he loves and whose desire to please Him are the sole rule, the sole satisfaction.

Let this love render you sensitive to all that concerns Him, assiduous in your attentions towards His Person, happy to do Him pleasure, devoted to His interests, compassionate in His troubles, coöperating generously in His great work of the salvation of the world.

Lastly, pray most specially for those who, above all others, bear the elect title of friends of Jesus—I mean His priests. Let them be real friends to the divine Friend who, loving them so much, counts so much upon them—faithful, devoted, intelligent in regard to His rights, doing all that He requires, attentive to His needs, tender to His weaknesses; let them be to Him a support, a refuge, a repose, a joy; since it is for that purpose that He has consecrated them "to be His dearest friends": *Simon Joannis, diligis me plus his?*

Practice.

To have recourse to the divine Friend of the tabernacle in every position, in every trouble: to Him before any other friend.

VIII. Jesus in the Sacrament is our Counsellor.

I. Adoration.

Adore, under this name of great glory for Jesus and of great utility to you, the divine Friend of the Sacrament, who remains upon the altar as formerly upon the propitiatory of the ark, to counsel, enlighten, direct all those whom He has undertaken to bring to eternal salvation.

"Counsellor, Angel of the great Counsel," is one of the authentic names of the Word Incarnate: *Et vocabitur nomen ejus Consiliarius.* (Isaias ix. 6.) "The spirit of counsel shall repose in Him"—and with what perfection!

It is not only by means of His natural prudence, the clearness of His intellect, His sincere devotion, that Jesus is capable of giving good counsel: it is by a triple title that none but He alone has.

First, the title of Eternal Wisdom. "He dwells in the counsel from the beginning; He assists at the birth of all learned and wise thoughts": *In consilio habito et eruditis intersum cogitationibus;* "counsel is His and prudence and equity": *Meum est consilium;* His, because His is increated knowledge, the perfect mirror of all the divine thoughts.

Then, by means of the title of created but blessed knowledge, of which the hypostatic union lighted the inextinguishable flame in His soul and which shows Him in God Himself, without shadow, all the will of God, in relation to angels and men, the future of all that will be, and the most secret thoughts of all hearts.

Lastly, by means of His office of Head and of Pastor of humanity, which He has to lead, defend, and assist in all its needs and in all its paths; a knowledge at one and the same time infused into His soul from the

moment of its formation, and acquired by His own experience of our human life, of its perils, of its strifes, and of its sufferings.

Ah! He has the knowledge, He has the prudence, He has the experience, He has the disinterestedness and the devotion, of which is made the perfect and sure, faithful and constant counsellor! He can offer Himself, as such, to every anxious soul, seeking its way lost in darkness, a prey to perplexity shaken by doubt, saying to it, "In Me is the grace of all ways and of all truth, the only hope of all virtue and of all life": *In me gratia omnis viæ et veritatis; in me omnis spes vitæ et virtutis.*

Adore Him in the memory of His life, wholly occupied in sowing good, wise, and great counsels, those which He addressed to crowds, and through them to the whole world; to fly from sin, to do penance, to prefer the life of the soul to that of the body, and to sell all in order to acquire the eternal treasure; those which He addressed to certain persons with regard to their individual path: the perfect counsels of poverty, of chastity, and of obedience; those, lastly which He gave in private to His Apostles, to His friends, to those who came to consult Him.

But can He still counsel us now that He has placed upon His lips the seal of the inert species of the Sacrament? Does He hear us, is He moved by our prayers and our anguish in the rigid insensibility which the Eucharistic state presents to us?

Ah! wherefore should this veil, formed at once of trial and of mercy, deprive the Saviour of one of the essential ends of His coming upon earth? Why should He deprive us of one of the helps which we most need to find in Him?

Spite of appearances, He has come back in the Sac-

rament that He may there lead men, govern them from there, and from there exercise His functions of Head and of Pastor, of Guide and of Priest. Could that be done if He had not an intercourse with us corporal as well as spiritual; if we could not speak to Him, if He could not hear us and if we could not receive His answers?

It is, therefore, our duty to show our needs to Him, to submit to Him our difficulties, to place before Him our doubts, to question and to consult Him. Let us be certain that He hears us, that He sees us, and that His heart experiences the same feelings as ours.

As to His answers, seeing that it is not for the body to comprehend them, or even in fact to carry them into practice, but for the soul, He will make His answers to the soul; He will make them vivid, penetrating, convincing; He will impress them on the soul in the clearest characters, in resolute convictions, in courageous determination, and He will seal them with the divine seal of peace, of interior content.

He will reply to you also by the voice of His example, recalling to you how He acted in a call similar to yours, and by exciting you to do as He did.

He will reply to you, moreover, by the tendency and the tenor which will be taken by events on the issue of which you consult Him, by giving you the inspiration and the grace of acquiescing in them peacefully.

Lastly, He will inspire authorized persons, whom you will consult in His name, to give you solutions which will pacify you.

Behold the numerous means which He has for answering you and piercing the veil of the Sacrament in your favor.

Oh! the adorable Counsellor of souls! Give to Him, that you may adore Him in this His perfection and

office, your mind and judgment; abandon yourself to Him, despise your own prudence and your own wisdom, and deliver yourself up into the hands of His counsel.

II. Thanksgiving.

The world ironically says to those who, having confided in the counsels of sects, have been miserably deceived: "Counsellors are not payers." It means that we must not confide in every counsellor: that there are amongst them men who are false and perverse; that amongst those who really give good counsel there are few who do so with absolute disinterestedness; still fewer those who give to the persons who consult them an efficacious succor carried into action and devotedness to put their counsels into execution.

But with our adorable Counsellor it is something quite different. Ah! it is because He shows Himself to be a trustworthy and devoted Counsellor, a true friend of whoever may have recourse to Him! He not only gives counsel but also the grace to follow it: *Lex per Moysen, gratia et veritas per Jesum.* (John i. 17.) That is to say that He does not merely speak to the mind, but He gains it over: He persuades it by interiorly enlightening it; He excites and determines the will, He gives strength and courage. Then in the execution of it, He supports, raises up, dissipates the fogs occasioned by the delays, the difficulties of the work; He renews the clearness and the vigor of the first resolve; He lends His aid for the removing of obstacles, or at least of smoothing them down; He does not take His departure until the end is reached.

Is it not so? And when you consult Him respecting any important affair and one that takes a long time to execute, does not His daily morning visit during all the time that it lasts, renew in you the light, the

strength, and the constancy necessary for pursuing it until the term is reached?

Ah! it is because He has power as well as wisdom, and that both the one and the other are at the disposal of His goodness!

Therefore, it is with a deep feeling of gratitude that we must say, with the Author of the Imitation: "Heretofore the children of Israel said to Moses: Speak thou to us, lest we die! Not thus, oh Lord, not thus do I pray, but rather with the prophet Samuel I humbly and longingly entreat Thee, Speak Lord, for Thy servant heareth. Let not Moses nor any of the prophets speak to me, but speak Thou rather, oh Lord God, who art the inspirer and enlightener of all the prophets, for Thou alone, without them, canst perfectly instruct me, but they without Thee can do nothing. They may indeed count forth words, but they give not the spirit. They speak well, but if Thou be silent, they do not set the heart on fire. They deliver the letter, but Thou disclosest the sense. They publish mysteries, but Thou explainest the meaning of them. They declare the commandments, but Thou enablest us to keep them. They show the way, but Thou givest strength to walk in it. They work only exteriorly, but Thou instructest and enlightenest the heart. They water exteriorily, but Thou givest the increase. They cry out with words, but Thou givest understanding to the hearing." (Bk. III. c. ii.)

Oh! Counsellor so truly sincere and devoted, "to whom shall we go? Thou alone hast the words of life!"

III. Reparation.

If you desire to be sincere towards yourself, you will bitterly deplore a capital defect too frequently felt in your life, which has been the cause of many sins

and the source of many bitter deceptions. It is your precipitation in deciding and in acting, without asking counsel in prayer, without submitting your projects, without having your ways examined and judged by the divine Counsellor, according to the very wise precept given by Tobias to his friends: "Pray to the Lord at all times; ask Him to direct all thy ways, and let all thy projects, all thy intentions, all thy resolutions," having been made in His presence, "remain in Him," by continuance in prayer and recourse to Him: *Omni tempore benedic Deum, et pete ab eo ut vias tuas dirigat, et omnia consilia tua in ipso permaneant.* (Tob. iv. 20.)

This precipitation comes from secret pride, presumption, confidence in our ideas, in our strength. It is the worst of all kinds of pride, that which made Lucifer fall in heaven and Adam in paradise.

The essence and the ultimate reason of the divine Being is to be independent: *Ens a se,* to be the pure act, without cause: *Actus purus;* the essence and the ultimate reason of the creature is to depend: *Ens ab alio, non ens.* Not to will to depend, to cease to lean upon the necessary cause, and to will to lean upon ourself, is therefore to violate the right of God, the work of God, the relation of the creature to the Creator in a thing which is essential; it is radical pride, whence flows all sin. It is also the source of deceptions, of vexations, and of misfortunes without number.

Question your life, relate your own history to yourself; has not the Lord been pleased to "scatter all the counsels" which you have not taken at His feet, which you have not renewed and rendered sure by means of assiduous prayer? He has said: "I will make the wisdom of the wise to be lost and I will reprove the prudence of the prudent," if they are not

humble enough to humble their wisdom and prudence before Me in prayer and submission.

Josue and the Israelites were grossly deceived by the Gabaonites, says the Imitation, because they did not first consult the mouth of the Lord: *Os Domini prius non interrogaverunt.*

And you?

In order to make reparation, follow the advice of the pious author. "If in all events thou rule not thyself by the outward appearance, nor look on what thou seest or hearest with a carnal eye, but presently, on every occasion, dost enter, like Moses, into the tabernacle, to consult the Lord, thou shalt sometimes hear the divine answer and come out instructed in many things present and to come." (Bk. III. c. xxxviii.)

IV. Prayer.

Enjoy at the feet of the divine Counsellor of the tabernacle the sweet and comforting words of Ecclesiasticus, which were spoken first of all of Jesus: "Be attentive to the holy man, whom you see faithful in observing the fear of God, whose soul is one with your soul, and who has compassion on you and weeps with you if you come in contact with anything in the darkness:" *Cujus anima est secundum animam tuam, et qui cum titubaveris in tenebris, condoleat tibi.* Keep close to a heart of good counsel: *Cor boni consilii statue tecum:* nothing is more precious than he. He will tell you in a single word more of truth than seven learned men who make it their profession to look far and high: *Anima viri sancti enuntiat aliquando vera, quam septem circumspectatores sedentes in excelso ad speculandum.* But for that you must pray, pray to the Most High to direct your paths in the truth. (Ecclus. xxxvii. 15, 19.)

In a word: desire sincerely to know and to practise the will of God in regard to you; ask the divine Counsellor, in prayer, to manifest it to you; He will never fail, but it will be on one sole condition: that you will have more confidence in Him than in the creature, and that you will consult Him before it and more than it: *Multi pacifici sint tibi: et consiliarius sit tibi unus de mille.* (Ecclus. vi. 6.)

If then you are floating on a sea of uncertainty, tossed by doubt, not knowing what to do, go to the Angel of the great Council.

If your spirit is overwhelmed, your soul devoid of life, your courage weakened, call to your help the Angel of the great Council.

If you are in a dangerous position, in the midst of snares out of which you do not know how to escape, call and invoke the Angel of the great Council.

If you are deliberating and are uncertain and perplexed as to your choice of a state of life, implore the Angel of the great Council, and He will trace out for you a path even in the desert.

In dangers, persecutions, sorrows, difficulties, if you cannot see your way out of them, call on the Angel of the great Council, and say to him, with Esther: "Oh, Lord, my Master, who art our sole King, help me in my desolation, for apart from Thee I have no help or succor:" *Domine mi, qui Rex noster es solus, adjuva me solitariam, et cujus præter te nullus est auxiliator alius.* (Esth. xiv. 3.)

Practice.

To place before the divine Counsellor every morning the affairs of the day, and to come back and take counsel of Him whenever anything happens.

IX. Jesus in the Sacrament is the Good Shepherd.

I. Adoration.

Adore, hail with joy, contemplate with love and gratitude, the Good Shepherd present to you under the veils of the Sacrament.

Oh, how sweet it is to pronounce that name! What touching remembrances of kindness it evokes! What confidence it gives, what peace and abandonment of the soul which knows itself to be the sheep, if not always faithful at least desirous to become so, of this most kind Shepherd!

Listen to Jesus appropriating to Himself, with loving jealousy, the title and the characteristics of the good shepherd: "I am the good Shepherd; the good Shepherd giveth His life for His sheep. The hireling takes flight when he sees the wolf, because he cares but little for the sheep which do not belong to him. As for Me, I am the good Shepherd, and I know My sheep, and My sheep know Me. I know them even as I know My Father, and I give My life for them. They listen to My voice and I know them, and they follow Me. I give them eternal life; they will not perish, and no one will snatch them out of My hands."

Behold the good Shepherd engaged in His occupation! His Father's flock had been dispersed, wandering hither and thither, the prey of wolves. The infernal beast was killing, leading astray the sheep of the fold, and no one was defending them. Mercenary shepherds had been traitors and accomplices of the wolf through egotism, occupying themselves solely with shearing the sheep that they might enrich themselves, and killing them to eat them. The good Shepherd came to bring back the sheep of the fold; He set Himself to pursue them, He called them, implored them,

gained them; the wounded He took on His shoulders; the weakest He did not neglect; and of them all He formed one single flock, which He leads to sacred pastures, which He cares for, which He defends even at the peril of His life.

To watch His sheep, to live in the midst of them, never to abandon them, day or night, because they are defenceless; to lead them to good pastures and remove them from bad ones; to dress the sores of the wounded and to be mindful of the delicacy of the little lambs; to watch for the wolf, to drive him away, to fight him, and to prevent him, at all costs, from slaying the flock—such are the labors of the true shepherd. Jesus consecrated His life to the fulfillment of them; He spared nothing, even wearing Himself out and consuming Himself for His sheep.

He called them, and walked before them, setting them good examples. He nourished them with the good pastures of truth, He fed them with the waters of all consolations and of all hopes; He wearied Himself with hastening after the wandering; He strove hand to hand with the Satanic wolf and died from his cruel blows. But what does it signify? Risen again, He hastens to Emmaus after two lost sheep; He appoints for His flock a visible shepherd who helps Him in His task, and He requires of him nothing for leading His sheep and His lambs except to love them.

Lastly, He makes of Himself a presence which shall never end; He multiplies it that He may find Himself in the midst of all the folds of His great flock, spread over the whole world; and what is more marvellous still, He makes Himself the food and the drink of His sheep, He gives them His own flesh to eat, His own blood to drink!

O Christians, adore, contemplate, salute, love the

dear Shepherd of your souls, the most sweet Christ of the Sacrament.

II. Thanksgiving.

Dwell upon these truths and in them, that your soul may feel all the love, all the sweetness of them, and then will spring forth impulses of gratitude.

Is there anything sweeter than this comparison of the shepherd and the sheep, which symbolizes the relations Jesus Christ, our Creator nevertheless and our judge, wills to have with us?

The shepherd is a man who is simple, good, patient, humble, preserved by his very occupation from the vices of cities, and from anger, passion, and severity. He is a man who devotes himself, abandoning his cottage, his bed, his hearth, to live in the midst of his sheep, by night as well as by day, always attentive, alert, not even taking his meals without anxiety and vigilance. Let a sheep be wounded, let it be feeling the burden of its fecundity, let young lambs be added to his flock: all these are so many causes which oblige the shepherd to slacken his pace, to be more patient, to be on the watch, to dress wounds, to redouble his solicitude. But also what joy to see his sheep crowding round him, running at his first call, eating from his hand, sleeping on his bosom!

Jesus, gentle Shepherd, it is indeed in this manner that Thou dost behave towards us! And how do these characteristics which Jacob and David, those true shepherds, gave to themselves, delineate, albeit very incompletely, Thy own likeness of the good shepherd! Yes, it is by night and by day that Thou dost consume Thyself with watchings under the veil of the Eucharist: *Non dormitabit neque dormiet qui custodit Israel!* It

is in Thy arms, on Thy heart that Thou dost receive us and bear us in the Communion: *Sicut pastor gregem suum pascet, in brachio suo congregabit agnos, et in sinu levabit, fœtas ipse portabit!* It is from Thy hand that we eat, and from Thy hand, covered by that of the priest, that we receive—what? The heavenly food of Thy own flesh, the refreshing and strengthening beverage of Thy own blood: *Accepit panem in manus suas et ait: Accipite!* And divesting Thyself, it is with Thy virtues, with Thy merits, with Thy royal dignity that Thou dost clothe our misery, warm our coldness, enrich our indigence. All that Thou hadst taken from us Thou restorest to us, showing us clearly thereby that Thou didst take it only for our good: *Hoc quod de nostro assumpit, totum nobis contulit ad salutem.*

Most kind Shepherd, what do we not owe Thee? Be Thou at least blessed by my powerlessness to bless Thee sufficiently!

III. Reparation.

The good shepherd finds his recompense in the welfare of his sheep, in the security of his flock, and in its increase. By his office of complete devotedness, he is sufficiently recompensed when it procures the perfect good of his sheep. And our adorable Shepherd would look upon all He has suffered as very little, He would be ready to suffer still more, if we would at least profit by His sacrifices.

But alas! how different it is! How many sheep are lost, spite of His vigilance, and are determined to throw themselves into the jaws of the wolfish ravishers. How many are disobedient, imprudent, poisoning themselves, spite of His persistent calls, by feeding in pastures and drinking waters which the world, the flesh, and vanity present to them with deceptive at-

tractions! How many there are who brought back from afar, having had their mortal wounds dressed and attended to with the most persevering tenderness, return to evil ways, abandoning their merciful Shepherd, wounding His heart by their ingratitude and condemning His love to the most wretched failure.

Examine your own conduct towards the good Shepherd; see if your fidelity and your docility have responded to His care. And if you are obliged to confess, alas! that you have been too often an ungrateful or rebellious sheep, sigh over it, come back more sincerely to Him, henceforth avoid the paths, even should they be pleasant and flowery, which lead you to evil. Lastly, in order to make some little amends to this Shepherd, whose heart is only too loving, be a sheep all the more assiduous, all the more eager, loving and tender because of the too great number of others who make His heart suffer by ungrateful abandonment.

IV. Prayer.

Delight to repeat, whilst fixing your suppliant and confiding eyes upon the tabernacle, the touching prayer of Saint Thomas: "Good Shepherd, Jesus, oh true Bread of life, have pity on us, feed us, protect us; enable us to see what is the true good in the land of the living!"

Bone Pastor, panis vere
Jesu, nostri miserere.
Tu nos pasce, nos tuere,
Tu nos bona fac videre
In terra viventium!

Practice.

To abandon ourselves with confidence to the good Shepherd, and to follow His guidance with generous fidelity.

X. Jesus in the Sacrament is the Physician of Souls.

I. Adoration.

Adore, with a deep sense of your incurable infirmity, amidst the exhaustion into which the innumerable maladies of your body and soul plunge you—adore with an urgent desire, with the cry of an ardent prayer and of a humble confidence that you will be listened to by the most kind, the most powerful Jesus, under the title of "Physician," which He has willed to take, in which He glories, and the functions of which He has exercised since He came upon earth, formerly in His mortal life and now in His Eucharist.

"It is not those who are well who need a physician, but those who are sick:" *Non egent qui sani sunt medico, sed qui male habent.* (Luke v. 15.) And He is the Physician of human nature, of the soul and of the body, of the whole universe and of all times!

Oh! how sick the world was and in what need it stood of a powerful and wise physician! How sick it still is and how necessary it is that the heavenly Physician, who has undertaken to cure it, should not abandon it but continue towards it His assiduous care.

Since the day when the first man ate of the forbidden fruit, poison entered into the veins of humanity, deranged its organism, corrupted its blood, rendered it weak, easily susceptible to evil, incapable of being ever radically cured, always exposed to the most terrible accidents, to the most complicated maladies, to the most dreadful results.

This poison of the mind and the body circulates in the will, in the intellect, in all the faculties, all the passions, where sin has extended its ravages, infecting, disorganizing, corrupting, paralyzing, leading to death and to decomposition, for which there is no

remedy. The nature of the sicknesses of the soul would take still longer time to define than even those of the body, which are already incredible. Saint Augustine has well said, "For the great patient who lay stretched out over the whole earth, a great doctor was necessary:" *Magnus de cœlo venit medicus quia magnus per totum orbem terræ jacebat ægrotus.* (Serm. 9. de Verb. Dom.)

He came and set Himself to attend and to cure. In Himself, first of all, as in its vital principle and in its essential organ, He cured the whole of humanity; by the contact and the personal union of His divinity with the soul and the body which He assumed He constituted a humanity wholly healthy, living, and perfect; and of this humanity He made a vivifying principle, a powerful antidote, which cures and restores all men who are inoculated with it. It is thus that Isaias speaks: *De livore ejus sanati sumus.*

He inoculates this restorative virus by means of His words, which cure the intellect, by His goodness and His love, which make their hearts revive, by His Sacraments, which penetrate into souls and make His virtues, His dispositions, His life circulate in them. He even cures our bodies, formerly by means of the miracles which restored them to health, and now in assuaging their pangs by Communion, and placing in them the pledge of a glorious resurrection.

Honor the physician, says the Holy Spirit, for it is the Almighty who has created Him in His mercy to cure us: *Honora medicum propter necessitatem; etenim illum creavit Altissimus, a Deo est omnis medela.* (Ecclus. xxxviii.)

Honor then, adore in Jesus, the knowledge and the perfect wisdom of the physician, for He is acquainted by His knowledge and by His experience with all our

ills and all their remedies; honor, adore in Him the indefatigable devotedness which no wound repels, which no sick man, however rebellious and ungrateful he may be, can ever weary; honor Him and confide to Him your cure, but obey all His prescriptions with scrupulous fidelity, and abandon yourself to His goodness, to His power, to His wisdom, without ever entertaining any doubts with regard to Him.

II. Thanksgiving.

We cannot recall to mind, without being touched by it and grateful for it, the goodness, the sweetness, the patience, the earnestness with which Jesus, the Physician of souls and of bodies, applied Himself to cure them during His life.

He visited the sick, He called them to Him, He allowed them to surround Him, He always had a multitude of them with Him: *Magna multitudo languentium;* and He cured them all: *Et curabantur omnes.* Sometimes by a word, sometimes by a touch, approaching the sick man, bending down over him and giving him, with health of the body, a kind word of encouragement, and often even faith, conversion, and peace of soul.

To those who were suffering from moral maladies, worse than those of the body, to the afflicted, to the discouraged, to all who weep, He gave His promise to cure them, to raise them up, to renew them, asking them for nothing except to come to Him, to believe in His heart and confidently to cast therein their troubles and their burdens: *Venite ad me omnes qui laboratis . . . et ego reficiam vos.*

He does more now, or if you prefer it, He extends

His curative action and exercises it in a manner in which His love shines forth still more brightly. He comes to each particular soul, He visits it and penetrates into it, that He may take account of all the wounds, of all the discomforts, of all the sources of its sufferings. He visits all, penetrates everywhere, to cure all. He comes in person and His visit is prolonged; He stays near the patient, He dwells with him, He applies the remedy. All His remedies are enclosed in one single remedy, which is marvellous; it is Himself, yes, His divinity and His humanity, His soul and His body, His blood and His heart, His virtues and His merits; of all these He has made a remedy, a balm of life and of immortality: *Panis pharmacum immortalitatis est, mortis antidotum, medicamentum purgans vitia et omnia pellens mala* (S. Ign. Antioch.), and He applies it to the soul, to the heart, to the faculties, to the passions. He returns every day, because He is devoted and assiduous; and each day He applies with the same gentleness, the same condescension, the divine remedy which encloses all virtues, all efficacy.

Oh! how sweet is the remedy, how easy to take is the beverage! The Holy Spirit has well said, "The heavenly Physician has made remedies full of sweetness, a perfumed oil, and He will never weary of attending us:" *In his curans mitigabit dolorem, et unguentarius faciet pigmenta suavitatis, et unctiones conficiet sanitatis, et non consummabuntur opera ejus.* (Ecclus. xxxviii.) The cure is slow, is not very manifest, often counteracted and delayed by the imprudence and the disobedience of the patient; it does not signify! He is never rebuffed, and He returns with the same tender solicitude; He will do so down to the end, to the very last day of the patient's life.

Oh! charitable and sweet Physician! Who would

not have confidence in Him, and who would not thank Him gratefully, for never being weary of curing us.

III. Reparation.

Endeavor to see without subterfuge, without illusion, the number, the gravity, the horrible nature of the maladies of which your soul has already felt the mortal attacks, and by which it is always threatened.

Sensuality is the fire always burning in the very centre of your being, the always purulent source; the medium in which you live, the air which you breathe, the whole sensible creation acts from the exterior upon this internal fire. Oh, if you could but thoroughly comprehend your corruption and your weakness, how you would despise yourself, and with what absolute and humble confidence you would have recourse to the most merciful Physician!

Instead of that, we keep far away from Him, we despise His remedies; we prefer to have recourse to false physicians, and to seek from the creature what the Creator alone can give us. But, like the woman in the Gospel who had an issue of blood, we spend the resources of our confidence, and our state is continually aggravated: *Erogaverat in medicos omnem substantiam suam.*

Ah, let us cease from this insane resistance which occasions us so many evils, and gives so much pain to our charitable Physician; let us give our confidence to Him who deserves it, and do not let us inflict on Him the shame of always preferring the creature to Him. *Fili, in tua infirmitate, ne despicias teipsum; da locum medico, etenim illum Dominus creavit; et non discedat a te, quia opera ejus sunt necessaria.* (Ecclus.)

The reparation would not be complete, if you did

not deplore the folly and the fury of those who are not content with not having their mortal maladies attended to by the divine Physician, but pursue Him with their hatred, outrage Him, shower furious blows upon Him, chase Him away from sick brethren, denying His skill and the efficacy of His remedies, covering Him with ridicule, and even hindering Him by violence from approaching them. Saint Augustine has stigmatized them by including them in the same anathema with the executioners who crucified their Physician, come down from heaven to cure them: *Homines desperate degrotabant, et ipsa ægritudine qua mentes perdiderant, etiam medicum cædebant, quin et occidebant.*

But, always charitable, always good, taking little account of His honor, or even of His life, dwelling only upon triumphing over hatred by His love and by His patience, He continues to pray for the men who repel Him, and when they cruelly shed His blood, He offers it for their salvation; He makes it flow down upon their heads that it may melt their pride and soften the hardness of their heart: *Ille autem, etiam cum occideretur, medicus erat: vapulabat et curabat; patiebatur phræneticum nec deserebat Ægrotum;* bound, chained, struck at, mocked, crucified, profaned, He remembers only one thing: that He is their physician, and that He desires to cure them: *Tenebatur, alligabatur, percutiebatur, irridebatur, suspendebatur, et medicus erat!*

Oh! how these prodigies of love, of devotedness, of patience and of humanity, need to be understood, that the gentle Physician, the victim of His charity, may receive in the respect, the obedience, the fidelity, and the eagerness of His children, the compensations due to His dignity, the consolations desired by His heart.

IV. Prayer.

Love to repeat, whilst appropriating them to your selves, the prayers, the appeals, the redoubled supplications, the cries of anguish and of suffering, which the poor sick patients and the poor afflicted people send up to the heavenly Physician to obtain their cure; and remember, in order to sustain your confidence, that they were always attended to, if not immediately, at least later on, and more marvellously then, that they might be consoled.

Say with the man who was born blind: "Lord, make me to see!" With the two blind men of Jericho, "Have pity on me, Jesus, son of David!" Cry out with the Chanaan woman: "My daughter is tormented with the demon!" And again, "Lord, help me, do not refuse me the crumbs on which the dogs feed beneath their masters' tables!" With the poor father of the boy possessed by the devil, and who, going down on his knees, exclaimed: "Lord, have pity on my son, who is possessed by the evil spirit, who afflicts him terribly!" With the ten lepers, who, as soon as they perceived Him from afar, raised their voices and cried out: "Jesus, good Master, have pity on us!"

If pride, impatience, discouragement of shortsighted friends, wish to dissuade you from continuing your prayers, go on like the blind man of Jericho, crying louder and more perseveringly! Let your prayer, though it be ardent and earnest, be also humble, like that of the centurion: "Lord, my son is paralyzed and suffers horrible tortures. I am not worthy that Thou shouldst enter into my house, speak only one word and he will be cured."

Lastly, say with the Church, with the priest who

every day repeats it at the very moment when he communicates, the beautiful prayer addressed to the all-powerful Physician: "Let not the participation of Thy Body and Blood, Lord Jesus Christ, which I, though unworthy, presume to receive, tend to my judgment and condemnation, but through Thy mercy may it be a safeguard and remedy both of soul and body:" *Perceptio Corporis et Sanguinis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat ad judicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam.*

Practice.

To speak of our pains, our wounds, and our ills to the divine Physician of the tabernacle, and often to receive the Communion under the form of a remedy.

XI. Jesus in the Sacrament is Our Companion.

I. Adoration.

Jesus, whom I adore upon this altar, whom I meet with hourly, who dwellest so near me, whom I find wherever I go, whether in a town or in the country, upon this continent or upon another; Jesus who came to meet me in my first Communion at the moment when, issuing out of the bonds of its ignorance, my reason began to walk in the path of its liberty, and whom, since then, I have always seen beside me: oh, how true it is that Thou art, as Thou didst say by the mouth of Thy prophets and as the doctors of Thy Church teach, "my Companion."

I adore Thee by that name of kindness which makes Thee descend to me and makes Thee in very truth my equal! I adore Thee in the truth and the perfection with which Thou dost manifest all the qualities, accomplish all the offices, and render to us all the services of the devoted, reliable, indefatigable friend of man here below.

Yes, Thou hast come to be with us, to accompany us, to remain united to us and accessible to us everywhere, always, however humble, obscure, difficult, miry, terrible, or horrible may be our path.

We have to traverse life and time to reach heaven, we are condemned to march, always to march without ever stopping. What a journey is before us, what a road, what a dark valley is the valley of tears, what heights to climb, what precipices to descend! what snares to avoid, what enemies to repel! Yet no danger signifies, since Thou art our companion along the road. Thou hast raised Thy tunic, girded Thy loins, hardened Thy feet, taken Thy staff and Thou walkest with us: *Et ibat cum illis!*

We are obliged to work, during a long and hard day, which begins in the morning of our life and only terminates in the misty and cold evening of old age: what insupportable heat over our head, what thorns and what stones beneath our feet, what an ungrateful soil, what hard labor! It matters not! Thou hast taken upon Thyself our yoke, Thou dost share our labors, Thou dost sweat and toil like us; labor of the hands, fatigues of the apostolate, Thou laborest without relaxation, and Thou dost warn us not to try to perform any labor without Thee, for without Thee we can do nothing, oh true Companion of our labor!

We are enrolled for the combat and our life is passed on a field of battle—a desperate combat and without

truce, perfidious and merciless. It matters not! Thou dost fight with us and dost share our trials, oh our valiant Companion in war!

We are condemned to exile; our country is heaven. The earth ought to be nothing but a paradise of grace, a delightful avenue, leading to the paradise of glory; our ingratitude and our pride have driven us from it and have cast us into a strange land, ruled over by a sanguinary and murderous prince named Satan, in the midst of nations who hate us and who persecute us to death. It matters not! Thou hast left Thy beautiful home in heaven, the dwelling of Thy Father, abandoned the legions of angels who raised Thee and served Thee in the palace of Thy glorious royalty; and Thou hast made Thyself the companion of our exile, and Thou art, like us, hated, pursued, combatted; Thou wert put to death, and cruel war is waged against the tomb which conceals Thee, oh adorable Exile!

Lastly, we are condemned to chains, cast into captivity; we are prisoners; our crimes against the divine majesty, and our immense debts towards His justice, make of us insolvent captives, convicts for life! Our jailors, who are devils and vices, sorrows, sufferings and evils, are innumerable, and how hard, cruel, and pitiless they are! They never cease tormenting us, and they long to make us fall out of the prison of temporal sufferings into the hell of eternal punishments. And Thou hast descended even to our prison, oh Son of the King! Our cruel chains, our ignominious bonds, have imprisoned Thy arms, chained Thy feet, weighed on Thy heart! Jesus, I adore Thee, oh Companion of our captivity, our companion in chains, bound by the same fetters, condemned to the same rule as ourselves!

II. Thanksgiving.

Oh, how sweet it is to enjoy these truths before a tabernacle, where, during nineteen centuries, Jesus persevered in remaining with us, in sharing the fatigues of our march, the sweats of our labor, the difficulties of our combats, the bitternesses of our exile, the desolations and the ignominies of our captivity.

Each one of us, after all, has to bear all these evils, to face all these fatigues, only for the few years during which his life lasts: as soon as the journey of his life is over—and is it ever very long?—if he has been faithful, he enters into repose and receives his recompense; his exile is over, his chains have fallen, and their traces shine upon his members like so many glorious stigmata!

But Jesus, our adorable Companion! His day finishes only with the consummation of ages, at the last evening of the world! Until then, like those devoted men who for love of God offer to guide travellers beyond the precipices, He presents Himself successively to all the generations which commence the journey of their life, in order to accompany them. He rises early in the morning and He offers to share the labor of all those who go in the dawn to bend over their furrows. Whatever may be their dangers, He sustains His children in the midst of them and never abandons them. He wanders with the exiles through all the desolate regions of the world, goes everywhere, never retreats from any climate, however dangerous it may be, from any desert, however horrible, and He remains riveted, crushed by chains, in the bonds of the inertia, the powerlessness, the obscurity of the Host in the poor prison of our tabernacles, despised, very often even soiled! Oh love! Oh heroic devotion! Oh sublime generosity!

Enjoy, take delight in all the good things you re-

ceive from this incomparable Companion—the sweetness of His society; the charm of His condescension; the right direction of your paths, security on your journey; intrepid devotedness; the driving away of enemies. And as foreseeing as He is devoted, He offers to all, to thirsty travellers, to wearied laborers, to sorrowful exiles, to downcast prisoners, the inexhaustible provisions which He has prepared for them: His flesh and His blood, a refreshing beverage, a fortifying bread, a foretaste of our home, a pledge of deliverance. Oh, what a kind, infinitely kind Companion He is!

III. Reparation.

Examine if your fidelity has corresponded with His; if you have not often and traitorously left His companionship; if you have not preferred the society of those who flattered you, but who, blind and egotistical, could only throw you together with themselves into the ditch; if you have not too often resisted His guidance; rejected His counsels; neglected His suggestions; if lastly you have not been a wretched, miserable, burdensome, and disgraceful companion to Him, rendering His endeavors useless, His exile more bitter, His captivity more sad!

Examine; make reparation; compassionate!

IV. Prayer.

Ask for all the graces, all the virtues which are inherent in fidelity, which assure it and manifest it until the end, and be henceforth a faithful companion of Jesus.

Ask Him, also, that you may understand His de-

signs, that you may explain to yourself His words, and make sure of the means of your fidelity; ask Him for a guide, a visible companion of your spiritual life, prudent and devoted, one who is disinterested and supernatural in all his ways.

Practice.

Accustom yourself to the society of Jesus by a daily visit to the adorable Companion of the tabernacle.

XII. Jesus in the Sacrament is Our Host.

I. Adoration.

"Jesus, our Host." Another sweet name, a name of kindness which signifies love and condescension!—the love of our King, who invites and receives us; the condescension of our Saviour, who wills to be invited and received by us. The hospitality is at once active and passive, and it is under this double aspect that Jesus is our Host and ought to be looked upon, saluted, adored, and loved.

Oh, how true all these titles of His goodness are! What sweet and touching, what beneficent relations they establish between Jesus and ourselves! Shall we ever appreciate them to the extent of loving and treating the Saviour of the Sacrament as all these names of love, of kindness, and benevolence invite us to do!

Adore Jesus, then, as your Host, who desires to receive you and who invites you. Do you not hear Him say, *Venite ad me omnes:* "Come ye all to Me"? He presses us, He insists; His invitations are commands. His dwelling towers above ours, it is visible, always open, always accessible, it is really the common home,

the home of all. And the Saviour remains there and receives.

He receives you, that He may listen to you and hold intercourse with you; and He hearkens to your desires, your requests, your complaints.

He receives you at His table that He may feed you, and His table is always laid, magnificently furnished, served by angels; it is the feast of a King, the feast of God, to which He invites you, not once, but every day of your life!

Still more, He invites and engages you to enter, to remain, and to make your dwelling in Himself, in His heart: "Abide in Me." He desires that it should be there that you should take your rest, during this life, that you should take shelter, that you should enjoy all the attentions, all the charms of the most exquisite, of the most benevolent hospitality! "Abide in My love!" In what He has that is the richest, the most sacred, and the best, His love and His heart—it is there that He desires to receive us and lodge us: it is His guest chamber!

And He promises that hereafter He will receive us into the palace of His glory, that we shall enter into His felicity, that we shall dwell forever in Him, without even a shadow between us, without any possible separation; He invites us and summons us there. Oh, what a good and magnificent Host, generous and benevolent in rendering happy, in overwhelming with kindness those who accept His hospitality!

But, at the same time, He desires to be received by us; and God became man, a poor traveller, a stranger in this world, that He might give to His creature the honor, the merits, and the joy of offering Him hospitality. *Hospes eram, et collegistis me:* "I was a stranger, a traveller, a pilgrim without a dwelling, and

you gave Me hospitality," He will hereafter say to those whom He will receive into His beautiful palace because they had received Him beneath their roof. When He was a child, Mary and Joseph gave Him hospitality at Nazareth; when He had become a man, after the fatigues of His apostolate He was received in the house of Lazarus, where Martha and Mary loaded Him with attentions and with love. Now, in the lowliness of His Sacrament, He asks us for churches, for tabernacles. Oh, He is not difficult to please! And if we are poor, persecuted, He contents Himself with a thatched roof or a garret!

But there is a dwelling which is dearer to Him than all those and where above all He desires to be received; it is the inner room, the chamber set apart, the sanctuary of the heart and of the soul: *Manete in me et ego in vobis:* "Let Me abide in you!" Yes, in you, even as I abide in My Father, loving and loved, living and vivifying, happy and blessing! "Thou in Me, Father, and I in them!" He prefers the most ignorant and the poorest soul, if it be only pure and loving, to the most sumptuous of temples, to the basilica of marble and of gold. His last object in quitting the sojourn of His glory, in living in labor and dying in pains, was thereby to merit and obtain the power of dwelling in us, to enrich us, to honor us, and to deify us by remaining in us!

Oh, adore this divine Guest, open to Him your heart; do all in your power to receive Him aright, and treat Him so well that He may never desire to leave you any more.

II. Thanksgiving.

Enjoy the charms and recall to mind all the good things you find in the hospitality which Jesus offers

you. *Melior est dies una in atriis tuis super millia:* a day with Thee, oh God of the tabernacle, is better than a thousand in the most hospitable dwelling upon earth. Therefore the prophet was thrilled with gladness when the possibility was put before him of going into the house of the Lord: *Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.* "He called it the dwelling of his peace, he longed to take his rest therein forever:" *Hæc requies mea in sæculum sæculi.*

It is, in fact; because when we have Jesus with us and are in Jesus, when we are guarded by Him, we are insured against the attacks of the enemy; with Jesus, and in Him, we enjoy the charm of the divine conversation; with Jesus and in Jesus, we find our labors directed, aided, rendered easy and fruitful; near Jesus, and in Jesus, we possess a sanctified life, beatified in as far as life can be here below.

But what shall we say of the blessings His visit brings us when we receive Him; the grateful Guest who so largely repays the hospitality which we offer Him?

Like to the prophet Elias, who repaid by miracles the hospitality of the widow of Sarephta; like to those holy pilgrims whose temporary stay with charitable hosts always left the luminous trace of some long desired favor miraculously obtained by their guests—so when Jesus comes, "all good things come to us with Him:" *Omnia bona venerunt mihi pariter cum illo.* He is received into the house of Peter at Bethsaida, and He cures the mother-in-law of the apostle of the burning fever which keeps her confined to her bed. He goes to Zacheus and "salvation comes to his house." He is received at Bethany, and He restores the risen Lazarus to his hosts, the sisters who were weeping over

him. And if we receive Him cordially, whether we be rich or poor, if the dwelling of our soul be clean, He will cure us, He will teach us, He will pacify us, He will enrich us, He will bless us; and His benediction is the warrant of all good things in time and in eternity.

Happy then the soul which often receives Him and which treats Him so well that it makes Him happy to go back to it, there to take His rest and to enjoy the delights of hospitality.

III. Reparation.

Endeavor to understand the gravity of the fault committed by those who refuse to be received by so great and good a Host, and by those who refuse to receive Him.

They first perpetrate an insupportable injury, an act of contempt, a real outrage. They reject the honor of approaching a God, the joy of participating in infinite felicity, the advances of a princely liberality; and under what miserable pretexts, on account of what stupid preferences! But the invitations of the Son of God cannot return to Him in vain; if they are rejected, they are changed into condemnations. "None of those whom I invited were worthy, go and cast them into the exterior darkness."

But, also, not to receive Him is hardness, a want of mercy, a cruelty. He is there, at the door of our heart, poor, hungry, thirsty, pursued by furious enemies, by raging wolves. Listen to Him: *Ecce sto et pulso!* "Open to Me, that I love as a sister, and from whom I expect succor and affection, open to Me, for I have passed the night outside and My hair is moist with the cold dews of the morning:" *Cincinni mei pleni sunt*

rore noctium! To repel a wanderer who supplicates in so touching a manner, is it not barbarity?

Alas! how many souls are nevertheless pitilessly closed to Him? How many, who formerly received Him, reject Him now, adding still more to His sorrows! How many receive Him because they are, so to say, forced to do so, or who do so from ostentation, but do not treat Him when once they have received Him as He deserves to be treated. "He came to His own and His own received Him not."

What they have done will be repaid to them, and they will be obliged hereafter to hear from the mouth which so humbly asked for hospitality the terrible words: "Go, ye cursed, I know ye not, for I was without a home and you did not receive Me." *Hospes eram et non collegistis me!*

IV. Prayer.

Ask the divine Guest to forget your ignorance, your negligence, your infidelities, and never to weary of coming to you. *Mane nobiscum Domine:* "Lord remain with us."

Ask Him, with the good thief, to be received into His kingdom: *Domine, memento mei cum veneris in regnum tuum!*

Practice.

Never to fail to receive a visit from Jesus in the Communion except for unavoidable reasons, and if the privation be imposed upon us to look upon it as a real misfortune.

XIII. Jesus in the Sacrament is our Servant.

I. Adoration.

Ecce Servus meus: "Behold My Servant." In these words of God the Father He proposes to us, in Jesus Christ, another title to be adored, another form of His love to be contemplated and blessed. "Servant, Slave." These two words are synonymous in Latin, and the word "*servus*" has much more of the second meaning than of the first; and such the Son of God willed to be in presence of His Father, such our Redeemer and our King has willed to be before us.

"He debased Himself," says Saint Paul, He who without usurpation could call Himself the equal of God, "taking on Himself the form of a slave:" *Formam servi accipiens.* And it sufficed Him to appear in the condition of a slave with regard to God and to men, to assume the state of human nature, in the conditions to which the sin of Adam had reduced it. For from that day man was no longer the son of the family, the master in his Father's house, the heir of all His possessions, conversing familiarly with Him, his soul harmoniously subject to God, his body wholly subject to his soul. He had been cast out from the home soiled by his crime; God looked upon him thenceforth as nothing more than a rebellious slave, from whom labor is expected without any recompense being promised.

It is in these conditions that the Son of God came; He became man, passible, mortal, exposed to all the requirements, to all the chastisements of justice. And He was born the slave of His Father, subject to, obedient and dependent in His presence, as His slave ceaselessly delivering up His whole life and His whole being to Him, to His absolute master.

He says, in order to show that the character of a slave is really inherited in His person, that slavery is His settled condition, "Father, Thou hast pierced My ear:" *Aurem perforasti mihi*, because the ear pierced and penetrated by a ring to which was fixed a cord, to render the slaves obedient to the slightest signal, was the sign of slavery amongst the Romans.

From infancy and up to thirty years of age He had served in the workshop of an artisan, and His hands were hardened through handling the tools, carrying the wood, and accomplishing all the minor details in the workshop of a carpenter: *Manus ejus in cophino servierunt.*

After having served the ignorance and the wounds of humanity by His words and His miracles, He was afterwards beheld provided with an apron, His tunic raised, His sleeves rolled up, pouring water into a basin on His knees, before His masters, washing their feet; and these His masters were ourselves, men, we the worst of slaves, born of a servile race, fallen still lower by means of the most degrading of servitude. And He was then heard proclaiming that "The Son of man had not come to be served, but to serve:" *Venit enim Filius hominis non ministrari sed ministrare.*

The next moment He was serving His disciples at table, He was consecrating Himself forever to the service of humanity, but in what a marvellous manner! It was not only His time which He gave up to us; His words, His blessings, His devotedness, His sweat, His merits and His profits: all these things He gave up to us also. But more still! He adopted slavery as well as becoming a slave; service as well as a servant. And even as the slaves of antiquity became a kind of object which was taken and delivered up at will, which was used and abused without control, so Jesus, the Son of

God, the Son of the King, Uncreated Liberty, Eternal Independence, made Himself an object, an object of service, which He has delivered up into our hands, that we may use it as we will! *Accepit panem in manus et ait: Accipite ex eo omnes.*

Oh my soul, contemplate, admire, endeavor to understand; at least adore, be silent, and seek after nothingness in order to plunge thyself into it, for this marvel of the King of glory become a slave is one well calculated to confound and annihilate thee!

II. Thanksgiving.

But as all the most incomprehensible marvels of omnipotence are always lovingly performed, they are full of harmony, of charm, of sweetness, even when they appear to associate together the most contrary elements, to do violence to the most firmly established laws, and to come into collision with the most commonly received ideas. It is thus that the incredible abasement of Jesus in the service of man breathes so much love, kindness, generosity, and condescension that the soul which contemplates it is more touched by gratitude than by a feeling of astonishment.

It is from love that He made Himself our slave in the supreme act of His love: *In finem dilexit.* He asks us to accept His service with love and gratitude. He wishes to gain our souls, whilst serving them, because He is enamoured of them, even as Jacob served Laban to obtain the hand of Rachel. He desires to ennoble our dependence in regard to God and towards our neighbor, to raise it, to make a voluntary servitude of it, animated by love and carried by generosity to the extent of heroic devotedness. And this is why He gives to His service in the Sacrament so many great and amiable qualities, by which He desires to see us

also characterized, and to elevate our service towards God and towards our brethren.

Behold how faithful this amiable servant of the Host is; always there, night and day, always vigilant, always attentive, always ready; how eager He is; hastening at the first summons, never making any resistance, never any delay; how respectful and humble, making Himself so little and offering Himself with so much jealousy, covered with so poor and humble a garment, keeping a silence so full of deference; how devoted He is, serving all kinds of masters: and they are as numerous as the human race, the good and the evil, the worthy and the unworthy, the kind and the cruel—obeying all, delivered up to all, helping the good in the task, praying for the bad and immolating Himself to turn them away from the chastisements they have deserved through their hardness and iniquity towards Him; how good He is, gentle, benevolent, patient, condescending, happy to serve us, saying to us and making us feel in the bottom of the heart that it is for Him a joy, a felicity, a delight to serve us and to be our slave!

Oh too amiable servant of God and of men in the Host, mayest Thou be understood, praised, and loved even as Thou deservest to be!

III. Reparation.

What heinousness is therefore attached to the spirit of independence, of pride, of revolt against the orders of God, and consequently what enormity of sin, which is always an act of pride and disobedience, is in opposition to the humble, constant, and heroic submission of Jesus Christ! *Non serviam:* I will not obey, is the reply given to God with blasphemous pride by the creature, who for his first punishment is subjected to

the most shameful of yokes, to the most barbarous of masters! *Servus tuus sum ego:* I am Thy servant; *Veni ut faciam voluntatem tuam:* I am come, I remain here, oh My Father, to serve Thy will, says the humble servant of the tabernacle. What a contrast! How the submission of Jesus falls back with all its weight upon the pride of man, to render him more perverse and to increase his punishment.

But also what a lesson, always repeated in eloquent terms, clear, pressing, to serve our brethren, to devote ourselves to them, to bear with them, is the example of Jesus, the servant of all in the Sacrament.

Do you not see written on all the Hosts these unanswerable words of the Saviour, "You call Me Master and Lord, and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet."

A subject of examination which is indeed important! A subject no doubt of very urgent reforms! Examine, confess, offer reparation!

IV. Prayer.

Make the resolution and ask for grace always to serve with the greatest fidelity Christ the Saviour, who has made Himself your servant in the Sacrament. Make use of Him, certainly, but serve Him also, He merits it, He expects it; render Him service for service, serve Him as He serves you; at least keep your eyes always fixed on Him that you may learn how we serve when we truly love.

Practice.

Offer yourself every moment to your God, to your Master in the Sacrament, to serve Him in all that you may do and suffer during the day.

The Motives of the Eucharistic Adoration.

I. The Eucharist is God Himself Present under the Veils of the Sacrament.

I. Adoration.

The Eucharist is God Himself, present in truth and reality under the species of bread.

It is God present, not in an invisible and insensible manner, as is the presence by which He is everywhere in all things, penetrating all beings, and all space; no, it is God present, personally, corporally, as He was in Jesus Christ from the moment when the Word united itself with the humanity of Jesus, and as He will be always in His humanity, for He has united Himself with it forever. The invisible Divinity, therefore, made itself thus visible through the humanity of Jesus; the impalpable has rendered itself accessible through the flesh of Jesus; the immense, the immeasurable has been limited, rendered present in a certain place, in a definite space, in Jesus.

Now believe thoroughly, that this is the faith of the Church; the Eucharist is nothing else than Jesus Himself, really and totally present under a sign, the sign of bread, and consequently it is God Himself present there.

You do not, indeed, see the body of Jesus, but you see the veil which covers Him, the sign which shows His presence. When Jesus was upon the earth the

Divinity itself was not seen by the eyes of men, but the Man in which it personally dwelt was seen and God was adored in Jesus. We do not now see with our eyes the humanity of Jesus, but as the Church teaches that it is under the Sacramental sign, we seek in the sign the sacred Host, and as soon as we perceive it we adore it, because we have discovered and we know where Jesus positively is. The Host is He! It is the one sole, true God, present to our eyes.

Adore Him in mind, making acts of faith in the real presence of your God; adore Him in heart, admiring the marvellous love which found means for rendering God present here below; adore Him in the will by confessing yourself to be His creature, His subject, by offering yourself to honor Him, body and soul, everywhere and always in the Sacrament.

II. Thanksgiving.

How good and pleasant is this sensible presence of God! What blessings we receive from it! And what thanksgivings we owe Him for it!

It is in our nature not to understand spiritual things, excepting by means of the senses and under the cover of sensible signs. If God did not render His presence sensible by means of the sign of the Sacrament, we should seek our God without ever finding Him, or else if reason showed Him to us invisibly present everywhere, our heart could not be content with a presence which our eyes would not be able to define; or else, like all idolatrous nations we should adore the objects themselves, nature, creatures, our own passions, deceiving ourselves as to the object, and adoring the works, which are but reflections of the Creator, in place of the Creator Himself.

But then what consolations could we find for our hearts, what lights to guide us, what support in our needs?

No, our God is there! Raise your eyes, behold the sacred Host, and without having any fear of being deceived as to the object, have recourse to it, pray to it: it is your God. Ah! you need no longer seek Him in your necessities; you need no longer call upon Him in vain in your distress. He has said to you: "I am there, and I will console thee; thou shalt speak to Me and I will listen to thee; Israel, thou art not a people who have no God."

Make acts of thanksgiving; with your mind, by considering how good this presence of your God is for you; with your heart, letting it be melted and touched by the familiar presence of your God; in your will, offering in return always to love, in the Host, the God who renders Himself present therein only through love for you.

III. Reparation.

The sensible and amiable presence which the good God offers us of Himself in the Blessed Sacrament ought, we should imagine, to touch men to such an extent that, on the one side, it would be impossible for them any longer to forget or offend God, and that, on the other side, the mere sight of the Host would move them into profound reverence.

Alas! spite of all, although God pursues man, and presses Himself on him, so to say, by a presence which man cannot avoid, he nevertheless forgets God, lives far from Him, without Him, without desiring to have recourse to Him, or to pray to Him, or honor Him, or obey Him!

Much more than this, the Eucharistic presence itself, so holy, so august, so imposing, is neglected and is despised; and very often even in churches, under His eyes, in presence of the sacred Host, man behaves as though God were not there, as though the Blessed Sacrament were not God Himself!

Ah! the Council of Trent had good reason to foresee how we should treat the sacred Host and to say, after having recalled to mind that the Eucharist is the true God, that "He must not be the less adored because He has placed Himself under the sign of bread, there to become our nourishment, for He is indeed the same whom the angels adored at His coming into the world and the Magi in His crib!"

Who is there that believes it sufficiently and does not sorrowfully exclaim, after examining himself in regard to his relations with the Blessed Sacrament: "God is really there and I knew it not."

Let us make reparation by acts of the mind, considering the evil, the great evil of such conduct; by acts of the heart, forming acts of contrition flowing from love and from compassion for the God disowned in the Sacrament; by acts of the will, carefully examining our conduct in regard to this matter and making suitable resolutions for reforming it.

IV. Prayer.

Henceforth we shall know where to find our God in order to pray to Him, and we shall pray to Him with confidence in all our needs. For it is evidently to help us in the duty of prayer, to render prayer more easy and more confiding, that God has drawn near to us, and has made Himself a Sacrament. We need no longer seek Him here or there, we can go straight to

the tabernacle, and we shall there directly call upon the Author of all good gifts. Would it be possible for Him to have made such advances, to have rendered His presence so acceptable, so near at hand, if it were not the better to listen to us, to grant our prayers more quickly and more abundantly? Let us then go to Him always, in every circumstance; let the Saints and Joseph and Mary introduce us before His throne, and let all our prayers be ended under His eyes, in His presence, at the foot of His altar.

Pray, make supplications with the mind, convincing yourself of the truth that God is there, that He may be prayed to; with the heart, exciting yourself to confidence through the sight of the ineffable love which keeps Him so lovingly upon the altar; with the will, by making the resolution of henceforth always praying before the tabernacle, and also of always showing reverence to the Most Blessed Sacrament.

Practice.

Faith in the real presence, manifested by prayers offered in the presence of the Most Blessed Sacrament and respect in church.

II. The Eucharist is the Real Humanity of Our Lord Jesus Christ.

I. Adoration.

Our Lord Jesus Christ is at once God and man. The humanity which the Word, the second Person of the Blessed Trinity, took in Mary, where the Holy Ghost had formed it with the most pure blood of the Immaculate Virgin: this humanity composed, like ours,

of a soul, a body, blood, nerves and bones, was united to the Divinity in so close and perfect a union, that all the grandeurs, all the perfections, all the prerogatives of the Divinity itself were communicated to it fully, without measure, and forever.

Hence the result that, without having ceased to be a humanity created out of nothingness, and like to ours in its nature, the humanity of Jesus merits nevertheless to receive the same homage as God Himself. This is easy to understand, seeing that the Word of God has united Himself with it to the extent of making His own of it, and of its becoming His own personality.

Moreover this is why Jesus as a child, Jesus working, Jesus as an artisan, as well as Jesus condemned and crucified, has merited and deserved the adoration which is due to God alone. The Magi prostrated themselves before Him, the man who was born blind adored Him, the disciples and the angels worshipped Him.

Well then does the Church say and proclaim it: the Eucharist is the body, the soul, the blood of Jesus, that is to say, the humanity of the Saviour, invisibly yet really present under the species. Therefore we ought to adore the Blessed Sacrament, and beneath its veils Jesus Himself; we ought to adore Him and to believe that we owe to Him the same supreme adoration that we owe to God Himself.

Now to adore Jesus is to recognize with the mind the infinite excellence of Jesus, our nothingness; it is to love Jesus with the heart more than all and more than ourselves, as our last end and our supreme happiness; it is to submit with the will and to give ourselves to His will, to His rights, to His desires in regard to us,

Let us make these acts, let us offer this triple homage to the Most Blessed Sacrament; seeing that it is Jesus Himself.

II. Thanksgiving.

The greatest blessing for which we are indebted to the Most Holy Sacrament is, that it renders present to men of all times and of all countries, the holy humanity of Jesus, Jesus living, Jesus always man like us, with His human soul, His human body, His human heart, His human feelings, His affections and His sufferings.

What was the greatest misfortune to which the world was subject before the Word became man by the Incarnation? It was to be separated from God, to be subjected to the just anger of God, to be the ungrateful and rebellious child of God. But by the Word becoming man, peace was concluded, God comes to us, we possess Him and we live with Him.

Well, then, it is this blessing of the presence, of the goodness of God, which the Most Holy Sacrament brings to us nineteen centuries after the Incarnation. Beneath its veils we have, we possess Jesus, that is to say, God Himself, God made man for us; and we possess Him as really as did Mary and the Apostles. It is true that we do not behold His human features, and from that point of view we are less happy. But we feed on Him, we touch Him with our lips when receiving Him, we feel Him descending into our bosom, we press Him to our heart; is not all this a magnificent compensation?

Render, therefore, thanks to Jesus for the blessing of His presence in the Eucharist; with the mind, by recalling to memory all that you have read respecting

the greatness of the blessing of the presence of Jesus; with the heart, by being touched with the sweet and intimate reality of His presence; with the will, by offering yourself in order to profit by His presence, and to increase His love in you.

III. Reparation.

If Jesus in the Blessed Sacrament be truly the Man-God, it is evident that He desires to be treated therein with all the consideration due to the only Son of God.

Now, let us closely examine the ordinary behavior of Christians towards Jesus in the Eucharist; do those who forget Him year after year, without testifying the least love for Him in His Sacrament, treat Him as man, as having a heart?

And those who offend Him, do they think nothing of His blood shed with so much suffering on the cross, and such profound humiliation upon the altar?

And sacrilegious men and profane men—how do they treat the living God-man when they tread the Hosts under foot, or receive the communion into a soul where Satan, death and corruption reign?

And we ourselves, have we for this Jesus so truly man, so sensitive, so loving, so desirous of our love that He joyfully accepts all kinds of sacrifices that He may obtain it: have we, for His real and living presence, the respect, the tenderness, the attention which we render to our equals from mere motives of politeness?

No, alas! let us confess it with grief; Jesus is less present to us, less living, than the stranger we elbow in the street without paying any attention to him.

But He conceals Himself in the Sacrament, will you say? That is only another reason for respecting His weakness, imposed upon Him by the love He has for us.

Make reparation. Ponder, in all their reality, your forgetfulness and your rudeness with regard to the Man-God living in the Host. Detest with your heart the faults which He sorrows over, seeing that He is there only to make Himself understood and loved. Form your will to be respectful and tender towards Jesus.

IV. Prayer.

The Word of God became man that He might be able to pray in the name of humanity, which, after sin entered into the world, could not make its desires ascend to God with any certainty of their being granted. He became man also in order to excite, by means of His goodness and His blessings, confidence in the heart of guilty man, mistrustful because of his unworthiness.

Since the Incarnation God listens to the prayers of man because of His Son; therefore also man since then prays without hesitation and trusts in the power of God to grant his desires.

The Eucharist continues these two graces so necessary to prayer. Jesus prays in all the tabernacles in the name of guilty humanity. There He shows Himself to be easy of approach, making most merciful advances; lastly, giving Himself, He says to all those who have need of succor from on high, "Pray in My name; have confidence; all that you shall ask in My name, you shall receive, that your joy may be full."

Let us pray, then, before the Eucharist, at the foot of

the Eucharistic throne. Our prayers will be sanctified by their union with those of Jesus; they will be more powerful and more consoling, because we offer them before the eyes of Him who wept, near the heart of Him who was touched by all our sufferings and all our infirmities.

Practice.

Always salute the Blessed Sacrament as being Jesus living in person.

III. The Eucharist is Our Lord Crowned King of Glory in Heaven.

I. Adoration.

It is a truth of faith that Christ enclosed in the bread of the Sacrament is absolutely and personally the same as the triumphant Christ reigning in heaven.

Jesus ascended to heaven by right of conquest; He is seated upon the throne of God the Father, surrounded by all the angelic hierarchies. He reigns there as supreme Master. It is His humanity, so often humiliated and so maltreated upon earth, which is crowned in heaven with glory, surrounded with light more dazzling than that of the sun; it is the Christ, formerly blasphemed and insulted, who listens to praises, canticles, and ceaseless acclamations; who sees the angels and saints prostrating themselves and casting their crowns at His feet, in sign of supreme homage.

Well! if the crowned Christ resides indeed in the Sacrament, He has the same rights to reign there, there to be obeyed, adored, honored, and praised.

Give utterance then, whilst prostrating your mind, your heart, and your will at His feet to adore Him in the Sacrament, give utterance to the praises to which He listens uninterruptedly in heaven: "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction," forever and ever. Amen.

II. Thanksgiving.

With all the powers of your soul give thanks to the glorious King of heaven, for having willed to make Himself the gentle and sweet King of the earth in the Sacrament.

It is indeed through sheer goodness that the Son of God, who accomplished His task here below by living and dying in the service of God and for the salvation of souls, has returned anew to remain on the earth, in the Eucharist, until the end of time.

And in order not to alarm us, knowing that the eye of man could not bear to see the too dazzling light of glory, or the ear of man have strength to listen to the heavenly canticles, the King of heaven envelops the brightness of His face, the fire of His eyes, the radiance of His whole person in the sweet cloud of the Sacrament. His presence brings us nearer to heaven, it makes our exile resemble, in some small degree, the celestial country, and unites the Church militant to the Church triumphant.

By its means we are no longer distracted between the regret of not having seen Jesus upon earth and the uncertainty of not seeing Him in heaven; we have the Treasure, the Master, the King of our country with us.

Render thanks to Him in the Sacrament, and join

your thanksgivings to those which the angels and the saints render Him in heaven.

III. Reparation.

Men commit a great and universal sin against this merciful return of the King of heaven to earth.

Taking advantage of His having adopted a mode of being which is simple, modest, humble, and abased, they despise and make no account of His presence or the sacrifices which it costs Him. He comes to be obeyed upon earth as He is in heaven; men live outside His law. He comes to receive on earth the praise and adoration due to Him after the humiliation of His Passion; He is humiliated, and insulted in the Sacrament to a still greater degree than in the Pretorium. He comes that He may be honored, praised, exalted, and He is forgotten and left in contemptuous isolation, in shameful neglect.

Oh how barbarous is this want of understanding, how monstrous is this ingratitude! Make reparation; ask your own heart whether you have always treated the humble Host as being the King of heaven and of earth, and the Prince of glory.

IV. Prayer.

Pray that Jesus may reign upon earth in the Sacrament, even as He reigns in heaven in glory.

Since His ascension He must needs reign, it is His right; the Church exists only for the purpose of establishing, defending and extending His reign. And how can He reign upon earth, except by the Sacrament, the sole means of His presence and of His dwelling here below?

He reigns in our hearts when He is sufficiently often and sufficiently well received there to become the principle and the centre of life, of virtues, of labor, of sufferings and of joys. Pray then for the interior reign of Jesus in souls through frequent communion.

He reigns in exterior glory when He appears upon the throne of the altar in the pomp of a solemn exposition, and in the triumph of processions. Pray then for the public and glorious reign of Jesus, and always honor Him with a worship as generous as it ought to be reverent.

Practice.

Honor by a genuflection on entering and leaving the church, the presence of the King of heaven in the tabernacle.

IV. The Eucharist is the Most Excellent Gift that God could possibly give Us here Below.

I. Adoration.

The Most Blessed Sacrament is the most excellent gift that it is possible for God to bestow on us here below, the most advantageous, the most useful, the most profitable of blessings.

Endeavor thoroughly to understand this truth, that you may better praise, admire and adore the sweet Sacrament which is before your eyes.

What does the Eucharist contain? Divine grace? Yes, but grace in its plenitude, in all its strength, because it gives, together with grace, the very Author of all grace.

What does the Eucharist contain? The remembrance of the life and the virtues of Jesus? Yes, but even more than the remembrance, for it is the continuation of each one of His virtues as a child, an artisan, an apostle; is He not there, gentle, submissive, humble, obedient, devoted, patient always?

What more does the Eucharist contain? The remembrance of the Passion of Jesus? Yes, but so lively a remembrance that it is the real reproduction of His Passion and His death, continuing every day, upon all altars: the sacrifice of redemption whereby divine Justice was satisfied and the world pardoned.

But even more than this, the Eucharist is the assurance, the pledge, the foretaste and the first-fruits of the happiness of heaven, for it contains and gives Jesus, who is the beatitude of the elect!

Adore then the riches, the grandeur, the admirable abundance of this divine gift.

II. Thanksgiving.

If the grandeur of the gift of the Eucharist merits our adoration, the bountifulness with which God bestows it calls for our thanksgiving.

In fact it is through pure loving kindness that Jesus remains in the Blessed Sacrament and gives Himself there to us. Nothing obliges Him to make this gift; what have we a right to expect from God? Nothing in us is capable of attracting Him to us—what is there of good in us which could possibly attract God to us? In addition, there is no advantage He can possibly derive from this bountiful gift of Himself: on the contrary He is subjected to humiliation, ingratitude, contempt, insult, sacrilege.

Yet in spite of all this He gives Himself, He delivers

Himself up; He prostrates Himself, so to speak, before the feet of man, He puts Himself into his hands; He urges him, He solicits him, He is patient with him, He is never weary of waiting for him. He offers Himself to him not on such or such a day, for such or such a special need—but to be a help to him in all circumstances! He converts Himself into food—supernatural food, symbolized to us in past ages by the wonderful manna in the desert; in an infinite manner to meet the wants of man, He is in turn unceasingly, according to the need of every moment, Light, Strength, Food, Repose, Consolation! And this fountain of graces never ceases to flow; and this centre of light is never extinguished; and this Host loves constantly and gives itself always.

Oh love, who shall understand Thee enough to bless Thee and love Thee as Thou deservest?

III. Reparation.

If every benefit calls for gratitude on the part of the one benefited, or at least for recognition of the favor bestowed: if ingratitude, even with regard to the least among our benefactors, is a crime which conscience cries out against, and the world considers dishonorable: my God, my God, what must be thought of the manner in which we receive the best of Thy gifts? How can we sufficiently deplore, how can we succeed in making reparation for the ingratitude with which man responds to the love of Thy Eucharist?

Some, and they are numerous, completely ignore this gift and this love; if we speak of it to them, they insult it by mockeries and blasphemies. Others, who know what the Eucharist is, refuse to render it love for love, refuse to make frequent use of this gift, re-

fuse to utilize its riches in order to sanctify themselves by its virtues, refuse to do it honor. And I? Can I say that I have made this Seed of life bring forth one hundred, sixty or even ten fold? Do I not, on the contrary, deserve the condemnation pronounced on the selfish and idle servant who buried and rendered useless the talent which his master had entrusted to him to put to profit?

Let us examine ourselves seriously and let us see if our gratitude be equal to the ineffable benefit, the unspeakable gift of the Eucharist. This examination will, no doubt, show us the necessity of asking forgiveness and of making reparation.

IV. Prayer.

The gift of the Eucharist is gratuitous, as we have seen, absolutely gratuitous; that is to say, we have no right to it, and in order to show our reverence for it, it is necessary to ask for it, to implore it, to obtain the increase and continuation of this gift by means of prayer and supplication.

Let us say then, with the disciples of Emmaus, "Remain with us, Lord, for it is late!" Remain in Thy Eucharist! Preserve faith in me, preserve love in me, preserve in me recourse to Thy Eucharist!

May I receive this gift that I may live, avoid evil, do good.

May I receive it now, and above all at the hour of my death, that my life may end well, that I may escape hell and obtain paradise.

May I receive it to-day and always through the merits, the intercession and the generosity of her who gave it to the earth, Mary Thy Mother, O Christ of the Host, and my beloved Mother!

Practice.

Address daily to the Immaculate Virgin a prayer with the special intention of obtaining preservation of faith in the Eucharist.

V. The Eucharist is the Source of all Blessings to the Christian.

I. Adoration.

"Now all good things came to me together with Wisdom," says the Wise Man. We ought to say as much of the Eucharist, for it is wisdom itself. All good things: the presence and the goodness of God; the Incarnation, the Redemption, the Church, the Sacraments; all the gifts, all the graces for our salvation, all come to us with the Eucharist, and on account of it and by means of it.

Is it not in the Sacrament that God resides corporally upon the earth which He protects, amongst us whom He treats as beloved children?

Is it not by the Sacrament that the Incarnate Word, the Saviour Jesus, continues His life here below; perpetuating throughout the ages the example of His virtues and the tenderness of His loving heart?

Is it not by the sacrifice of the Eucharist that the redemption of Calvary is continued for the whole world, and the blood of the sweet Victim shed anew every day?

Therefore, without the Eucharist there would be no God present here below; no Saviour with us, no Redeemer with us!

For it is also the source of all the Sacraments—the

source from which these sacred channels of grace are filled with their several virtues in order to be afterwards bestowed on those who receive them. It is the Eucharist which gives us holy Church by ceaselessly purifying it; the Church which is one, which unites all her children in one sole body in Jesus; the Church which is catholic or universal, which bestows upon her ministers the sacred fire of apostolic zeal. It is the Eucharist which unites us to the saints in heaven and enables us to enjoy the benefits of their intercession. It is the Eucharist which enables us to understand, to love the Blessed Virgin Mary and to pray to her as we ought; for Christ hidden by the veils is her own beloved Son; the blood of the sacrifice is His; His silence, His prayers, His abjection in the Sacrament are the most precious of the treasures of which Mary disposes in our favor; she obtains everything, but it is in His name and by His merits.

Oh thrice adorable Sacrament! I believe, I see, I confess that I have all in Thee, that all comes to me by Thee! Be my all forever!

II. Thanksgiving.

In order to awake in our souls the sentiments of gratitude which the gift of the Eucharist ought to excite in us, we must consider well our ordinary, everyday life, and ponder over the numerous blessings and favors of which it has been the source for each one of us.

Now, we shall see that all the blessings of our individual life have come to us from the Eucharist as truly as those great blessings by which the whole Church lives.

It was in contemplation of the Eucharist, and that

we might have the right to partake of the great banquet at the table of the Father of the human family that we received holy baptism.

It was to make us truly love and reverence the Eucharist, which we received in our first communion, that our parents and Christian instructors taught us with such affection and holy zeal.

It is in order to approach the Sacrament of life that we have courage to conquer human respect, and all the other obstacles which render confession of our faults so difficult.

It is holy communion which enables us to live in a Christian manner, to resist evil, to accept trials; it is to it that we owe peace of soul, the joy of a good conscience. It is upon it that we found the hope of final perseverance, of a good death, and of our entrance into heaven!

Thus our whole life is fed, sustained and spiritualized by the Eucharist. If we were to cease to communicate, all these blessings of such great price would be lost to us.

Oh too charitable, too beneficent Sacrament, my dearest treasure, pledge of my salvation, how can I ever pay the debt I owe Thee, except by loving Thee always more and more and by having recourse to Thee without ceasing?

III. Reparation.

The Eucharist being the epitome of all the benefits of God, the fountain head of all His love, the centre of all His graces, the principal source of all good things which come to us in the order of salvation, how is it that we disown it, disregard it, that it is so little appreciated and so seldom received by Christians?

How is it that it is not more esteemed, honored, prayed to, adored? How is it that we do not, with hearty thanksgiving, offer to it all the gifts, all the favors which we receive from the liberality of God? It is only just that he who gives generously should be thanked generously; that he who performs unselfish actions should be praised and honored; how is it, then, that the Sacrament of all good receives so little generous love, so little genuine praise and honor from us? This is the lamentable ingratitude, the shameful conduct which so cruelly outrages Our Saviour in the Blessed Sacrament.

Let us deplore this, let us sigh over this; let us not leave this temple before we have convinced ourselves of the enormous disproportion which exists between the devotion we owe the Eucharist, and the devotion we give to it.

IV. Prayer.

Let us earnestly ask for the grace of understanding, of realizing that all the gifts of salvation bestowed upon us, upon our families, upon the whole world, are contained in the Eucharist: *omnia in ipso;* that they are granted to us by means of the Eucharist: *per ipsum;* and that consequently our only hope lies in uniting with the Eucharist, in attaching ourselves to it by the ties of faith, of prayer, of worship, of communion: *cum ipso.* What other hope is there for us, for the world, seeing that it is Jesus in reality, Jesus Himself?

Let us then honor the Eucharist, by praying to it with humility and receiving it reverently. Let us put our trust in it always, let us refer our every action to it, in all our needs let us pray in its name. It is the

pledge through which we shall obtain everything we ask with confidence, for Truth itself has said, "He that spared not even His own Son, but delivered Himself up for us all, how hath He not also, with Him, given us all things?" Of what are these words more true than of the Blessed Sacrament?

Practice.

Let us offer our prayers as often as is possible in the presence of the Blessed Sacrament, addressing them to the Saviour hidden behind the Eucharistic veils.

VI. The Eucharist is the Living Memorial of the Passion of Our Lord Jesus Christ.

I. Adoration.

If the Eucharistic sacrifice was instituted to perpetuate on earth the memory of the Passion of Jesus Christ and to apply the fruits of it to us, is it not just that we should offer it our homage and our love, in compensation and as reparation for all the sufferings and all the humiliations which He endured in His Passion?

Now, in instituting His Sacrament, the Saviour said, "Do this in memory of Me, who am about to be delivered up for the remission of your sins." Saint Paul adds: "Every time that you consecrate the Eucharist you show the death of the Saviour," and holy Church teaches her children that holy Mass is a true sacrifice, the same as that of the cross, offering to God the same Victim.

What then, does the Saviour desire in thus perpetuating the memory of His Passion? He desires that we should not forget the love which He bore us to

the extent of dying upon a cross to redeem us; He desires that we should henceforth honor Him in the same proportion as He was outraged and dishonored. He also desires to receive here below, on this same earth where He suffered, the honor, the love, the adoration to which He has a right, and which are given to Him in heaven.

It is a duty which is strictly imposed on us. It is requisite that canticles of glory should ascend to Him in order to make reparation for blasphemies and injuries; eternal hosannas for cries of death; homage for outrages; adoration for derision; it is requisite that the flesh wounded by blows, soiled by spittle, branded with suffering, should have tender and assiduous attentions lavished upon it: it is requisite that the heart which was betrayed and forsaken, which endured the agony of abandonment, should find in return, love and fidelity on our part; lastly, it is requisite that the Man-God should receive from the whole world for which He has suffered, some return for His Passion and His death. Is not all this just and right?

Let us confess that it is; and since it is only in the Blessed Sacrament that we can find the Man-God here below, let us press around Him and render to Him, behind the sacramental veil, all that we owe Him in return for His Passion.

II. Thanksgiving.

We ought to be very grateful to our adorable Saviour in that He permits us, through the Blessed Sacrament, to repay Him for the obligations laid upon us by His Passion.

Is it not an immense satisfaction to be able to repay the debt we owe a benefactor? Do not benefits con-

ferred weigh upon your heart, and until you are able to pay your debts are you not discontented and ill at ease? What do you not owe to this incomparable Benefactor, who from pure love, without any claim on your part, and only to save you from death and obtain for you life, eternal life, gave Himself up to so much suffering?

Go then to the Blessed Sacrament, and by your love and your homage, pay your debt; it is the only return which He asks.

But, in addition, it is a great consolation and a distinguished honor to be able to occupy the place of Veronica who wiped the adorable face of the Saviour; of Simon who shared the burden of His too heavy cross; of the holy women who honored His sufferings with their sympathy and their tears; of Mary, His desolate Mother, who, in spite of her inexpressible grief, did not leave the Saviour for a single moment, offering Him the abundant reparation of her love and of her tears.

Enjoy this consolation; render this homage, give yourself this satisfaction by lavishing your grateful love on the Sacrament of the Passion of Jesus!

III. Reparation.

Instead of hastening to the Sacrament which Jesus instituted that His Passion might be honored and loved, what do we too often see? Alas! in the Sacrament itself injuries are again inflicted, ignominies are again renewed.

Yes, it is betrayed and it is sold to Satan by sacrilegious communions, even as Judas sold Our Lord to the Jews; it is shamefully abandoned through human respect, even as the Apostles abandoned Our Lord through fear. There are some, such as the impious

and atheists, who mock at the mystery of His presence as being a ridiculous fable, who outrage the veracity of the Saviour by denying what He affirms. Alas! others go still further; there are profane wretches who seize the holy Hosts that they may tread them under foot and subject them to a thousand horrible kinds of treatment.

It is therefore the Passion renewed by hatred. Alas! for those abandoned wretches who crucify the Saviour anew, whilst He would wish to have His Passion a memory of His love, a sacred and an honored memorial for the life and the salvation of His children!

Oh! for mercy's sake draw near to the Blessed Sacrament; compassionate Jesus who is so maltreated; make reparation for the crime of those who transform the Calvary of His love, where He comes to seek compensation for His former sorrows, into a Calvary of ignominy which renews them and adds to them.

IV. Prayer.

Let us earnestly ask for grace thoroughly to know, practically and from the bottom of our heart, that the Eucharist is the same Jesus, true God and true man, who formerly suffered His Passion and death; then implore Him that you may be touched with love and compassion for Him, that you may repay, by your adoration, your communions and your fidelity to His laws, something of what you owe to Him for His sufferings.

Ask this grace through Mary, repeating those words of the Stabat Mater, "Fountain of inexhaustible love, oh my Mother, make me feel His pains, let me weep with thee! Make my heart burn with the love of Christ, my God, that I may please Him! Oh Virgin

of virgins, be not deaf to my prayer, let me weep with thee! Make me share His Passion, participate in His death, live by love in His wounds! May His wounds wound me, may His cross and His blood inebriate me, the blood of thy Son!"

Practice.

Make a genuflection by bending your knee to the ground when you pass before the Blessed Sacrament, in order to atone for the outrages offered to Jesus in His Passion.

VII. The Adoration of the Blessed Sacrament makes Reparation for the Blasphemies uttered against Our Lord Jesus Christ.

I. Adoration.

Blasphemers outrage the majesty of God by refusing to acknowledge that there is a God, the Master of all things, by despising Him whom faith teaches us is our God; and as God became man, and appeared and lived upon earth in the person of Our Lord Jesus Christ, it is against Our Lord Jesus Christ that they bring to bear the outrages and the fury of their blasphemies.

They deny that He is God; they mock at the wonderful miracle of His virginal birth; they treat as a fable the history of His life; they absolutely reject His authority and that of the Church which He founded for the purpose of transmitting His will to future centuries. The Sacraments established by Him, all the religious worship of which He set us an example, they treat as ridiculous affectations. In their opinion God is noth-

ing but an obsolete word, devoid of meaning: Jesus Christ was nothing more than a man afflicted with hallucinations; revelation is a fable, the Church a business enterprise which encroaches upon the rights of man. All this is said, written, published, taught, reduced to a system; it is the language current amongst a multitude of men ; books are written every day to prove it, a thousand newspapers repeat it in all kinds of ways, and bring it to the knowledge of whole populations.

Ah! it is an ocean of blasphemy which inundates the world with its muddy waters! It might be said that all the devils have issued from the infernal abyss, that they might vomit upon earth the horrible blasphemies with which hell resounds.

So, for this reason, injury calls for praise; hatred for love; insult for respect ; blasphemy for adoration. Adore, with the most profound respect, therefore, the Blessed Sacrament where Christ, God and man in one, lives and resides. Prostrate yourselves and acknowledge, with all the faith and love of which you are capable, that Our Lord Jesus Christ is the one sole and only God, thrice holy, Creator of heaven and earth; that as such, He is the beginning and the end of all things; that here below, and in heaven, men and angels, kings and peoples are dependent upon Him, ought to be subject to Him, and to honor Him by obedience rendered to all His laws, respect offered to His presence, to His person, to His word, to His ministers and to all that represents Him. Adore Him as the perfect man, united indissolubly to the Son of God, having received and possessing in plenitude all perfections, all qualities, all virtues.

Prolong, multiply, these acts of faith and of love; address them directly to the Sacred Host, which is

Jesus Himself: surround it with your praise, in order, if it is possible that the horror of these blasphemies may not reach Him.

II. Thanksgiving.

In presence of these outrages, which we can easily picture to ourselves as being so numerous and so frequently repeated, and which faith enables us to understand are so offensive to the majesty of so good a God, the heart is oppressed and seized with anguish; it cannot be solaced unless it be able by some means or other to mitigate the horror of the blasphemy, to wash away, efface this injury.

Now these means exist; they are within the reach of all, and they consist in the adoration of the Most Blessed Sacrament.

As good works, in the sight of God, atone by their merit for the unworthiness of bad works, praise will therefore be a compensation which He will accept for blasphemy; respect will compensate for contempt; a humble and lively faith for the unbelief which denies and which mocks; love for hatred. Now adoration, properly understood, is nothing less than the union of all these holy things. We adore that we may acknowledge the perfections of the divine Being present in Jesus Christ, the supreme dominion of God possessed by Jesus Christ; we adore in order to acknowledge with joy and gratitude that God, by Jesus Christ, is the infinitely liberal Author of all the gifts which creatures receive; we adore in order to compassionate and console the heart of Jesus, made sorrowful by the sins of His children redeemed by His blood; to honor His presence by wishing to be with Him often: is all this anything else except the exercise

of praise, of honor, of faith, of love, and of all holy works which are the contrary of blasphemy?

And in coming to offer this homage directly to Jesus Christ, in the place where He resides, our adoration has greater efficacy: it reaches Him in a more immediate manner; it is the fruit of sacrifices, often costly, which it has been necessary to make in order to leave all and come to Him. Oh, let us bless the divine mercy which gives us a means so powerful and so efficacious, a means so sure, and at the same time so easy, of making reparation for blasphemies; let us make use of it; let us console ourselves in this way for the sorrow which we feel at the outrages inflicted on our good God and Saviour.

III. Reparation.

Make, with your whole heart, very lively acts of contrition, of regret, and of pain for all blasphemers.

Impress on your mind the ugliness, the deformities of the monstrous act which is termed blasphemy. That which renders it specially horrible is that it attacks a God who has created us only out of love, and who seeks to do us good by conferring upon us all the good things which He Himself enjoys; it attacks a God, who, from love, became man like unto us, and delivered up His soul to all kinds of sorrows, His body to all kinds of tortures, His life to the most dreadful of deaths, in order to give us back the friendship of God and our rights to the heavenly inheritance. This death, these torments, and this anguish were necessary.

In presence of these great benefits of the love of God, place the mockeries, the denials, the imprecations of blasphemy; think what hatred or blindness is necessary in order to blaspheme such a God, such a Saviour, and

then let grief and love and compassion overflow your heart. Ask for pardon; suffer as Mary suffered at the foot of the cross, when she saw the sorrowful aspect of her divine Son, and offer her reparation to supplement and perfect yours.

IV. Prayer.

At the sight of the miserable state in which blasphemers place themselves, the terrible anger of God which they incur, the awful chastisements which await them, how can we help praying fervently for them?

Pray for them then that they may at last know Him whom they outrage, and that they may cease from blasphemy; pray that blasphemy may diminish and even disappear from the earth; pray with Mary, weep with Mary, shedding tears over blasphemers; pray with Jesus Himself, who repeats from age to age, upon the altar, the words of agony: "Father, forgive them, for they know not what they do."

Practice.

Let us perform all our actions in a spirit of reparation for the blasphemies which so deeply wound the God of the Host.

VIII. The Adoration of the Blessed Sacrament is the Best Means of Making Reparation for the Crimes Committed against it.

I. Adoration.

Adore with love, with compassion, with wholly filial respect, the Divine Sacrament before which you

are kneeling, in order to make reparation as far as you can for the offences by which it is surely, in some part of the world, being outraged at this hour.

For it is a fact unfortunately but too well proved, that not a day passes in which the rage of hell does not instigate injuries directed against the Eucharist. It continues to be, as Jesus was during His life, a sign of contradiction. There are some who love it, others detest it; some there are who honor it, others there are who blaspheme it; some who seek it, others who despise it; there are those who look upon it as their greatest happiness to receive it often, others never receive it. Whilst good Christians do not ever consider themselves to be sufficiently well disposed to receive it worthily, there are hypocrites who make a jest of receiving it into a soul defiled with mortal sin. Lastly, in spite of the pious care exercised and the vigilant attention of zealous priests, how often do we not hear, to our horror, that a tabernacle has been forced open, that the holy ciborium has been seized, that the Sacred Hosts have been profaned, thrown on the ground, trampled on, burned?

Thus indifference, contempt, hatred, irreverence, blasphemy, sacrilege and profanation are the sins committed daily against the Blessed Sacrament.

Who is there that does not understand that reparation ought to be made to the object against which the offence has been committed; and that if bad men outrage the Blessed Sacrament, it is the Blessed Sacrament which ought to be the object of the honor, the respect and the love of faithful souls? And what better means exist for that purpose than an ardent adoration, crowning a day begun with a fervent communion?

Come, then, and offer your affection to the God of the

Sacrament, so devoted to your welfare, in reparation for indifference; your reverent demeanor in the presence of His majesty, for irreverence; the praises of your prayers for all His wondrous perfections, in reparation for blasphemies; your cordial and filial love for hatred; offer your sympathy and your tears to His sensitive and loving heart in reparation for all profanations.

Endeavor, in a word, to render Him all the homage which He is worthy of, in order to make Him forget all the offences which He receives. Call to your aid the holy angels who weep over profaned tabernacles; adore with Mary, who sees, in the Sacrament, all the outrages of the sorrowful Passion again inflicted upon her adorable Son.

II. Thanksgiving.

In order to make thorough reparation it is necessary to love much. Now nothing is more capable of touching our heart than the knowledge of the love with which Jesus endures the offences He receives in the Blessed Sacrament.

He is there because of His love for us, and without anything obliging Him to remain there; our indifference, our hatred, our sacrilegious outrages cannot tire out His constancy; and He remains there in spite of all, occupied in doing good even to those who persecute Him.

He might, when He is outraged, by a single impulse of His will, call, to wreak His vengeance, legions of angels, or He might at once annihilate the guilty; instead of doing so, He allows Himself to be ill-treated and seems to give all power to His enemies.

He prays in the secret of His Sacrament for those who blaspheme Him; He asks His Father for the refor-

mation and the conversion of those who despise Him; He longs to transform into a fountain of love the heart, full of hatred, of His profaners. On the day of their conversion, even if it be the last of their life, He comes with incredible haste to their bed of agony to give them, in a last communion, the kiss of reconciliation.

Is not the patience, the silence, the kindness, the mercy of the Sacrament when it is outraged a proof of the triumph of His love? Ah! let us love Him then, and let us offer Him our affectionate prayers, with a heart touched and melted with compassion for His poor heart, wounded by so much hatred, whilst He loves with so much affection!

III. Reparation.

You will excite within your soul a sufficient horror of the sin against the Eucharist, if you can form a just idea of what it is, what is its value, what it deserves.

It is, in truth, the thrice holy God, whom all nature obeys and whom the angels adore in heaven. It is the majesty, the glory, the grandeur, the omnipotence, the holiness before which the purest seraphim veil their faces, filled with holy fear. The Eucharist is that adorable person of the Eternal Word, the only Son of the Father, in all things equal with and like to the Father. It is the virginal flesh, the most pure blood, the most holy body which Mary alone was worthy to touch with her immaculate hands. And sacrilegious men dare to insult, to maltreat, to profane the Eucharist? They are more guilty than Judas, more inexcusable than the executioners! Oh my God! what peace, what security can be looked for in the world, when the profanation of the Eucharist is multi-

plied in it as it is in our days? And how can we help being afraid that we shall be visited by the most terrible afflictions of the divine anger?

Make reparation, make reparation, pious adorers, multiply your holy armies to adore always, for hatred pursues Jesus in the Sacrament day and night!

IV. Prayer.

My Saviour Jesus, deeply touched by the numberless affronts which are directed daily against Thee on the altar by Christians, let me to strive to make amends to Thee for them.

Pardon, God of goodness and of love, pardon for the coldness and indifference with which Thy charity is everywhere repaid: that excessive charity which retains Thee a captive in our tabernacles!

Pardon for the irreverence and the immodesty of which Thou art therein the object!

Pardon for the profanations and the sacrileges of which Thou art therein the victim!

Pardon for my brethren, oh my dear Saviour, and pardon also for myself, for have I not also offended Thee often in the divine Eucharist? Have I not prayed to Thee without reverence? Have I not received Thee into a heart defiled by sin? Pardon, once more, Jesus, God of clemency and of mercy, pardon!

Accept the reparation I render Thee at this moment and may it make Thee forget all past sins!

Oh adorable Priest, Victim of my salvation, I offer Thee my heart, make Thyself master of it, and reign therein as its absolute Sovereign.

Daily increase my devotion for the most holy of Thy mysteries and let my delight consist in living in Thy society.

Bless the resolution which I make before the angels here present, not to neglect any opportunity of coming to render Thee my homage, to offer Thee my love, and to pay Thee the tribute of my gratitude.

Enable me, by Thy grace, to be a worthy adorer of Thy Sacrament, and bestow upon me the happiness of adding to Thy glory therein by all the means in my power. Amen.

Practice.

To have the intention in our prayers and good works to make reparation for Eucharistic sacrileges and profanations.

IX. The Adoration of the Blessed Sacrament is the Most Excellent of Means for Rendering to God the Great Duty of Prayer.

I. Adoration.

All creatures are under the necessity of praying to God, not only in order to obtain the help of which they stand in need, but also and chiefly to attest their absolute dependence upon the Creator by acknowledging that He is the sole Author and supreme Dispenser of all good things.

God receives the honor, glory and satisfaction which are His right when the creature prostrates himself in His presence, declaring by his prayer that he is of himself devoid of any good, incapable of any good, entirely at the mercy of God's goodness. This homage brings glory to God, because man thereby confesses that he is not sufficient for himself, that he has no dependence upon himself. When he prays, he confesses

that neither his intelligence is enlightened enough to lead him, nor his will strong enough to enable him to act right if God does not give him His graces of light and of strength. By prayer he also confesses that he cannot preserve life nor attain to happiness if God does not furnish him with means for doing so. To pray is therefore to acknowledge and proclaim that God is light and life, the perfect and universal Good, the Master of all things.

Now if God be glorified by the prayer of man, a poor and unworthy creature, how much more will He not be glorified by the prayer of Jesus Christ, at once God and man, and like to God, His equal in all things?

Well, it is in the Eucharist that Jesus renders to God this glory. The Son of God is humiliated therein in presence of the majesty of His Father. He prays to Him unceasingly, and it is the most humble of prayers, the most suppliant, pleading for the nothingness of the creature with the plenitude of God. He prays to Him in the name of all men, of whom He has the charge, through His title of supreme Pontiff and universal Mediator. He adores His Father, He acknowledges and proclaims that God alone is Goodness, Life, Truth, Perfection, Happiness; that all creatures have nothing, are nothing of themselves; and He supplicates Him to pour His plenitude into the bosom of all men, that they may live, be preserved, and attain to their last end.

Oh, what a sublime and touching prayer! God beholds upon all altars, in all tabernacles, His own Son debased, praying to Him night and day in the name of the whole earth! How could He be otherwise than honored, glorified, fully satisfied with this homage, of which the value is as infinite as the dignity of Him who renders it, and of which the duration is unending!

Let us draw near then to the altar; let us there be-

hold, with the eyes of faith, Jesus Christ our Lord, present in person beneath the sacred species, humiliated in presence of His Father and praying to Him for the whole world; let us prostrate ourselves, let us adore Him, let us unite our prayer to His holy prayer; with Him and in Him, let us acknowledge that we are nothing and that we expect everything from God alone, because He is the infinitely good Author of all good things, which He will gladly bestow upon those who pray to Him.

II. Thanksgiving.

It is in our interest and for our advantage that Jesus exercises in the Sacrament His ministry of supplication.

How touching He is in this attitude of a suppliant priest, of a mediator occupied in accomplishing in our name the duty of prayer. We may be sure that His prayer will be heard, that God the Father will be touched by it; is it not His Son, in whom is His greatest delight, His Best Beloved, who is praying to Him? Is He not the Priest who is holy, innocent, without spot, without sin, such as God wishes all His priests should be? Has He not added suffering and humiliation to His prayer, that He may render it more perfect? Does He not pray with the infinite love He has for His Father and the immense compassion He has for us?

When Jesus prays, the heart of God is filled with infinite satisfaction. His prayer is pure, humble, disinterested, ardent and persevering. What He asks above all things, are the glory, honor and more universal reign of His divine Father. All other supplications He makes subservient to these higher interests; it is His greatest wish that God may be better praised and adored by His finite creatures.

Unite, then, your prayers, with the greatest confidence, to those of the holy Pontiff of the altar; pray with Him, like Him, through Him, pray with His intentions and in His name; He calls you and desires to unite you with Himself in order to make of your prayer and of His but one prayer; be sure, then, that if you render yourself like unto Him in prayer, you will be blessed and heard like Him and on account of Him.

III. Reparation.

By the neglect of the sacred duty of prayer a great crime is committed, a frightful sin against God.

Be deeply penetrated with the sense of this, that you may offer to God, by Jesus, in homage and reparation, the profound sorrow which ought to take possession of every Christian soul at the sight of this neglect.

Yes, there are men who absolutely refuse to pray, because their pride will not acknowledge either the supreme power of God or their own misery. They reject with contempt and as superstition the duty of prayer, and not satisfied with thus braving their Creator, with abusing His gifts, with refusing them, blaspheming against Him, they also endeavor to turn others away from prayer, they endeavor to diminish the number of churches, and then to close them altogether, because they are houses of prayer. They would wish that never a prayer might be offered, neither by an individual nor a family; that in all this world that God has made, no prayer might ever be uttered.

Who is there that does not understand the frightful wickedness of such a design? How abominable an outrage it is against God! What a deplorable misfortune for those who are endeavoring to carry it out and for those who would submit to it!

Ah! pray in order to make reparation, utter that prayer so touching, that prayer so humble, and so persevering, which Jesus has offered for nineteen centuries, day and night, to His Father in the Sacrament; redouble your fidelity in performing your hours of adoration, in assisting at Masses; in a word, increase if you can, your hours of prayer that you may make reparation for those who do not pray.

IV. Prayer.

Uniting yourself in the depth of your heart to Jesus Christ in the Sacred Host, recite slowly, piously, lovingly, and with a great desire to address to God the most perfect of prayers, a prayer which fully honors Him, recite with Jesus, in Him and like Him, the *Pater Noster*. Repeat it until you feel your whole heart united with Him in the same prayer and the same love.

Practice.

To unite yourself always whilst praying, to Jesus praying in the Blessed Sacrament.

X. The Adoration of the Blessed Sacrament is the Easiest and the Sweetest Means of Prayer.

I. Adoration.

Adore Our Lord Jesus Christ, present upon the altar, before your eyes and close to you; adore Him as your God, full of kindness, who draws near to you that you may pray to Him more easily, without an effort and with pleasure.

Prayer is necessary to man, in order that he may obtain the help that is indispensable for sanctifying his life in this world and assuring him life in eternity. But it would be difficult for him to pray as he ought, that is to say with confidence, love and perseverance, if God did not draw near to him, did not render Himself present to his eyes and to his senses in the Blessed Sacrament. He has however made of His churches houses of prayer, that is to say, places of devotion, so holy, so filled with His presence that in them we are led naturally to pray. In the same degree as we draw near to the sanctuary and approach the tabernacle, that is to say in proportion as we draw near to God who resides therein in person, the soul, is as it were, gently elevated, and feels itself to be irresistibly carried away on the wings of prayer.

This blessing, this grace of prayer, and the fervor with which we pray, are due to the goodness of Jesus, which brings Him nearer to man, makes Him so humble, so condescending. If it were not for that, what creature, knowing his nothingness and his littleness, would dare to approach the awful majesty of the thrice holy God?

Adore then, in the sweet Host, your God, coming to you that your prayer may be made acceptable.

But even this is not enough. Jesus is in the Blessed Sacrament the universal Mediator, the great Pontiff of prayer, praying in the name of all men, pleading with divine Justice that He may be appeased and with divine Mercy in favor of sinful man. It is in this also that the Eucharist makes prayer easy. For the sin of man renders him unworthy, a rebel, and subjects him to the anger, the hatred and the vengeance of God. How could we dare ask for favors when we know that we deserve nothing but chastisements? But

Jesus prays, offers His blood, the sufferings of His Passion, in the name of and in favor of the guilty; and then they approach near to God, beneath the shelter of this all-powerful Mediator, and they pray in His name, by His prayer and through His merits. And God forgets their unworthiness and grants their prayer.

Oh sweet, merciful, and beneficent Sacrament! which brings God to us and gains us His favor that we may pray to Him with complete confidence: I adore Thee, I bless Thee, I love Thee with my whole heart and I desire to pray to Thee always with boundless confidence!

II. Thanksgiving.

Let us open our heart; let us bless and sing the praises of the Sacrament of all goodness, of all tenderness, of all delight! By means of this Sacrament we have with us, here, everywhere, and always, the most kind, most compassionate, most merciful Saviour, who lived on earth doing good, who came only to save, to heal, to deliver, to console, to enlighten, to pardon.

We possess Him and pray to Him, even as did the crowds of maimed, of infirm, of the sick and of the afflicted, who followed Him in Judea and in Galilee, and who always received from Him the favors which they sought.

We possess Him, with those sacred eyes which were so compassionate to the unfortunate; with those sacred ears which were never wearied by the cries of the wretched; with that sacred heart which beat with emotion, with pity and with compassion in presence of any kind of misery.

We possess Him who never was able to resist a

prayer, Him who calls Himself "Meekness," the Physician, the good Samaritan, the Friend, the Father of little children.

Who is there who does not understand that in sojourning here, and travelling through all the paths of this, our desolate earth, in the Eucharist, He desires to continue, as in His journeyings throughout Judea, His ministry of goodness and beneficence?

Can we ever bless Him enough for having given us Himself, for continuing His real presence amongst us, and under such encouraging conditions, which so pressingly invite us to prayer? His Host, which is everywhere, calls to us and repeats without ceasing "Come to Me; I will refresh you, for I am meek and humble of heart!"

III. Reparation.

If Jesus Christ desires, by means of His Sacrament, to render prayer so easy for us, you will understand what pain and what injury are inflicted on Him when we do not pray to Him, when we do not have recourse to Him, or when we do so without feeling any confidence in Him.

He wept bitter tears whilst He was on earth, over ungrateful Jerusalem, the city which had no desire to believe in Him, to listen to His words of life, or to receive the salvation which He was so mercifully bringing to it. And even at the present day, even when He is spread over the whole world, He is rejected, disowned, alone in the midst of men given up to their pleasures or occupied in amassing gold. Do you not hear, issuing from His Sacrament, this sorrowful complaint, "All through the long day, all through the ages, I stretch out My hands mercifully towards a people who contradict Me and refuse to receive Me!"

He also said to His Apostles: "Only ask, pray in My name; until now you have never known how to ask in My name; ask and you shall receive." It is a reproach which He may address to all, even to us who are His friends; no, we do not pray to Him with sufficient confidence, we do not lean enough upon Him, we do not sufficiently believe either in His power, or in His love, and in the desire He has to do us good.

Oh! for His mercy's sake let us make reparation by praying better, and praying more, and with more confidence in the Saviour God who desires, in His Sacrament, to render prayer so easy for us.

IV. Prayer.

Earnestly ask for the grace of prayer, with a great desire to be heard.

It is a grace of God, dependent upon the gift of piety, which fills us with confidence in God, which leads us to pray much, which makes us understand the great importance of prayer, and which makes us find true repose, true pleasure in prayer.

The Lord has said by His prophet, "I will pour out upon them the spirit of prayer." This spirit is chiefly given by the Eucharist, which is the Sacrament of the perpetual prayer of Jesus. It is given by the holy and sweet influences which make themselves felt, which take possession of us and are impressed upon us before the tabernacle, and above all in the presence of the exposition of the Blessed Sacrament. It is given to us by the communion which brings all our powers into a state of recollection, and unites them so intimately with Jesus, that He prays in us and makes us pray in Him.

Let us therefore betake ourselves every day to the tabernacle, and even to holy communion, there to obtain that grace of life necessary above all else: the grace of praying with confidence and with love.

Practice.

To seek the presence of the Blessed Sacrament in order to pray, because there we pray better.

XI. The Adoration of the Most Holy Sacrament is a Most Powerful and Efficacious Means of Prayer.

I. Adoration.

Adore and contemplate, with reverence and love, the divine Saviour, Jesus Christ, truly present beneath the veils of the Sacrament, adore Him in His character of Mediator, praying to His Father in the name of the Church and offering Him the merits of His life, the sufferings of His Passion and of His death to make His prayer more powerful.

It is true that Jesus Christ has been constituted Priest and universal Pontiff, having the mission of praying, of interceding for the world, and that having begun to fulfil this office during His life and upon the cross, He continues it in heaven and in the Blessed Sacrament.[1] It is another truth that His prayer has infinite value, and that it is always listened to by God His

[1] Prayer, properly speaking, is twofold. It is either a supplication to God, relying on one's own merits, or the merits of some one else, coupled with a profession of one's poverty—or inferiority of condition. This belongs to creatures alone. Or it may be an expression or manifestation of one's will to God in order that He may fulfil it, without imply-

Father, sustained, as it is, by the divine dignity of the heavenly Pontiff, by His holiness, by His merits, by His sufferings, and by the great love which His divine Father bears Him.

Adore, therefore, Jesus, the heavenly Mediator, the holy Pontiff, who prays, who intercedes, who pleads for you to Justice that it may be appeased, to Mercy that it may be lenient, to the liberality of God that it may shed abundantly its gifts. Unite yourself to Him, lean upon Him, pray with Him, present Him, elevate Him, by your thoughts, between earth and Heaven, between you and the divine Majesty, and say with great faith and with great humility: "Father, behold Thy beloved Son! Forget my iniquities, my unworthiness, my ingratitude; behold Thy Christ in whom Thou takest all delight and pleasure; remember His holiness, His merits, the infinite love with which He served Thee, to the extent of dying for the glory of Thy name! Majesty thrice holy of my God, behold how He debases Himself in Thy presence! Awful Justice, behold in His hands, in His feet, and in His heart, the open scar of the wounds which He received in order to satisfy Thee!"

Who is there who will not be able to understand that our prayer, thus united to the prayer of Jesus, in His name and by His merits, placed, so to say, in His hands, must be the most powerful and the most efficacious of prayers?

ing any poverty or inferiority of condition. This second kind belongs to Christ. It simply supposes the human will of Christ, distinct from the divine will, and shows merely the subordination and dependence of the human will to the divine will. This distinction and subordination of the divine will in Christ is perpetual, even in heaven, and at any time may be directed to our sanctification and salvation.

Vide *Franzelin Thesis, li.*

II. Thanksgiving.

Our confidence in the prayer of the divine Pontiff of the Sacrament ought to be all the greater because we know that it is in order to help us to pray, to support and encourage our prayer, that He comes to mediate for us beneath the Eucharistic veils.

Thank Him for it with the deepest gratitude. His Sacrament is the pledge of the promises made to all who pray to Him with confidence. Realize, in presence of the tabernacle, the magnificent and merciful promises made for the first time in the cenacle, after the august supper given to His Apostles, the Sacrament of His love.

"You believe in God, believe also in Me. Do you not believe that the Father is in Me and that I am in the Father? Verily, I say to you, all that you shall ask of My Father in My name, I will do, that My Father may be glorified in His Son. If you ask anything in My name, I will do it.

"I am the vine, you are the branches; he who remaineth in Me, and I in him, brings forth much fruit; for without Me you can do nothing. If you remain in Me, and if My words remain in you, all that you desire you must ask for and I will do it.

"I do not any longer call you My servants, but My friends, because I have given you all that I have received from My Father. I have chosen you that you may bring forth much fruit; so that all which you will ask the Father in My name He may grant you.

"You are sorrowful because I go away, but I will not leave you orphans; I will come back to you, and your heart shall rejoice and your joy no one shall be able to take away from you. Verily, verily I say unto you, if you ask anything of My Father in My name, He

will give it to you. Until now, you have asked nothing in My name; ask and you shall receive, that your joy may be full!"

Recollect once more that these promises to grant our prayers were made immediately after the Last Supper, and were strengthened by the gift of the first Host. Does not the Host which we adore and which perpetuates the gift of the Last Supper assure us that these promises will be kept in the case of any one who knows how to rest his prayer upon Jesus Christ?

Have confidence then, unlimited confidence in prayer, offered in the name of the all powerful Sacrament of love; nothing can be refused to him who prays in its name, since it is Jesus in person, Christ the Mediator ceaselessly filling His all powerful office.

III. Reparation.

If prayer be so powerful when we make it through the Mediator in the Sacrament, what ought not to be our regret at praying so little through Him, in Him, with Him?

The greatest remorse of the damned is the knowledge that they have had in their hands means of salvation the most powerful, the most efficacious, and have not made use of them to save themselves from eternal unhappiness. Shall we not, at death, also regret having so shamefully ignored, so shamefully neglected the power of intercession of the Sacrament of perfect prayer? And from the present moment, knowing the efficacy of the Eucharist in reaching God and obtaining all necessary succor, ought we not bitterly to deplore having neglected such a treasure?

It is but too true, alas! that "we do not know Him who is in the midst of us." We are ignorant of

His love, of His goodness, of the tenderness and the mercy of His heart, of His desire for our friendship, of His power, of His claims in regard to God, of His prayer, which never ceases. Let us make Him honorable amends and henceforth let us pray through Him, with Him, in Him!

IV. Prayer.

Ask for faith, a faith more lively, firmer, more worthy of the greatness and the power of the Blessed Sacrament. It is the greatest blessing in the world to be filled with fervent faith, to believe in Him, to believe all that He is, all that He can do. We can never sufficiently acknowledge that the Eucharist is the whole of the infinite love, the whole of the boundless power, the whole of the goodness of God, that it is God Himself made truly man, applying all the energies of His humanity and His divinity to serving us, to helping us, to doing us good, to saving us by bringing us into possession of heaven.

Oh Lord, increase, increase in us faith in Thy Sacrament!

Practice.

Pray always before Jesus Christ, the Priest and the Mediator in the Sacrament, with Him, in His name and as far as possible in His presence.

The Exposition of the Most Holy Sacrament.

I. The Exposition of the Most Holy Sacrament is the Glorification of the Real Presence of Christ in the Eucharist.

I. Adoration.

Adore Our Lord Jesus Christ, really present beneath the sacramental veils, in the splendor, the pomp and the solemn worship of the exposition, in the glorious radiance that surrounds the monstrance.

Prostrate yourself in presence of this majestic appearance of your God and your King. Salute, and adore with reverence, with humility, and the silence of a holy fear, this dazzling manifestation of the Saviour who comes forth in splendor from the mysterious retreat of His tabernacle. He comes to you, He is nearer to you, and if the radiance of His glorified humanity remains veiled by the cloud of the sacred species, at least He has crossed the threshold of His voluntary prison; He has raised the cover of the golden ciborium as in other days He raised the stone of His sepulchre, and He manifests to you openly His sacramental presence. It is in an immediate manner, without anything intervening, that you are permitted to fix your eyes upon the adorable species which contains Him, which is so intimately united to Him that it forms

with Him the wonderful and adorable Eucharist! Ah, how present the exposition renders Him, Him the hidden God!

We know that one of the reasons why the Church has granted to the faithful the exposition of the Blessed Sacrament is to render homage to the real presence of Jesus Christ in the Eucharist. In the same way as assistance at the holy sacrifice of the Mass honors the Eucharist as the sacrifice of the New Law; in the same way as the communion honors the gift, so generous and so constant, of the Bread of life: so the exposition has, as its object, the honoring of the permanent presence of Christ in the Eucharist.

Everything is there to show this, to make it resplendent, to attract to it the attention and the respect of men, by the pomp of the ceremonies, the ornaments of the sanctuary and of the altar, the abundance of lights, the monstrance, placed in the most prominent position, upon a throne, in the centre of rays which render it dazzling. Holy Church, moreover, desires that public adoration, offered by priests and the faithful, should be added to the solemn worship of the exposition, and that this adoration should be continual, uninterrupted, in such a manner that, at all hours of the day and of the night, adorers, chosen from amongst the clergy or the faithful, visibly worship Him whom the angels invisibly, but really, worship with them.

All these things, taken together, show clearly that it is the real presence, the immortal and higher life of Christ in the Sacrament which must be acknowledged, adored and celebrated in the exposition.

Let us be faithful to this holy duty, for we are singularly indebted to the loving and perpetual presence of Jesus Christ among us in the Eucharist.

II. Thanksgiving.

Like everything which comes to us from the heart of Jesus Christ through the institution of our good Mother, holy Church, so the exposition is a blessing bestowed upon us, procuring for us many precious advantages, for which we have to render to heaven our thanksgivings.

It is, first of all, a great help to the weakness of our faith; because, although it does not indeed add anything to the truth of the real presence, it makes us nevertheless better understand and better feel it, by placing directly before our eyes the sacramental species which contains and manifests it. Now, therein consists a great source of help. Composed of body as well as of soul, an object is all the more present to us if our bodily eyes show it to us at the same time that faith attests it. It is the sight of the eyes united with the vision of faith. It is faith aided, sustained, reanimated by seeing the object of our faith. All reason for distraction is removed. Prayer is rendered more easy by the inexpressible and sweet radiance of the divine Eucharistic sun, by that inexpressible beneficent atmosphere of recollection, by the penetrating emanation of grace and of prayer with which the soul is seized and enveloped, as soon as it places itself, with the requisite purity and good-will, beneath the influence of the Host which is exposed.

Yes! it is a special grace which the Saviour bestows upon us by showing Himself more openly to our eyes, in order that He may produce a reaction against our dreadful and constant tendency to forget Him. He desires that we should remember Him, and our eyes be so struck with His presence that our hearts should at last be ravished. Oh! holy persistence of love!

III. Reparation.

Let us fully understand how much those are to be pitied whose hearts are not touched by the great blessing of the exposition of the Most Holy Sacrament, and who do not fulfil the duties of a Christian with regard to this merciful manifestation of the Saviour!

Not to desire to occupy ourselves even when He invites us at the exposition; not to appreciate so special a gift, not to make account of this new effort of His tenderness: to refuse Him the utmost, the most profound and the most respectful worship when it is claimed by His more evident presence, is to wound His divine heart, to deprive ourselves of those precious and abundant graces which are certain to come to us with His royal visit.

Was it not after the days of exposition, during the octave of Corpus Christi, that the Saviour, unveiling His heart, sorrowfully complained to Blessed Margaret Mary that men did not respond to His love except by coldness and ingratitude?

Let us examine our former lack of zeal in celebrating the exposition of the Blessed Sacrament; let us make reparation for our forgetfulness and let us compassionate the divine Victim!

IV. Prayer.

Let us earnestly pray for the spreading, throughout all countries, of the worship of the solemn exposition. It is asking for the increase of the reign of Our Lord; it is asking for the glorification of His holy humanity; it is asking that His presence here below should produce more and more of its blessed fruits. "Oh Father, glorify Thy Son! May Thy Eucharistic kingdom come, oh Jesus! *Adveniat regnum tuum euchar-*

isticum!" May this be our constant desire and our motive.

Practice.

To labor by our personal fidelity and by a holy zeal to propagate and to multiply the success of solemn expositions of the Blessed Sacrament.

II. The Exposition of the Most Holy Sacrament is the Manifestation of the Personal Royalty of Jesus Christ.

I. Adoration.

Prostrate yourself, with great reverence, before the throne which the solemnity of the exposition has raised for the august presence of Our Lord Jesus Christ, and tried to render less unworthy of His royalty by means of the pomp and insignia of sacred worship. For you ought never to lose sight of the truth that Christ is King, truly King, and that as such, He has a right to supreme honor.

He is King, not only inasmuch as He is God, and because of the title of His sovereignty as universal Creator; but also inasmuch as He is man, for His human nature, in becoming the humanity of the Word, has necessarily received from Him a preëminence and a lofty dominion over all creatures. From the very moment of the Incarnation, this holy humanity has had, therefore, a right to reign, to dictate laws to the world, to require the homage of all created wills, and to punish those who refused such homage to it.

But having resolved to redeem the world by humili-

ation and suffering, Christ the King renounced, for a time, the honors due to His royalty; He obeys His creature, He subjects Himself, true. Yet He desires, so to speak, to merit and receive all honor and praise through a new title, through new conquests, through new triumphs. He strove courageously and heroically and He conquered. His resurrection sealed His victory over death, His ascension permitted Him to occupy His throne above all angelic and human creatures, and from that time Christ reigns; He desires, in fact, to reign; He wills to be treated as a King and to receive royal homage; He could not, indeed, renounce it without dishonoring Himself.

His royalty is magnificently acknowledged in heaven. Saint John beheld a throne whence issued thunder and lightning, and upon this throne, the Lamb seated in the calm majesty of His endless reign; and before the throne, twenty-four elders who adored Him, laying their crowns at His feet; then, round the throne, celestial hosts, who sang: "He is worthy, the Lamb who was slain, to receive power and divinity, wisdom and strength, honor and glory and benediction!"

It is evident that, wherever the Man-God is to be found, He claims the same magnificent, public, royal homage, because He is always the Christ-King, even when, through love of us, He becomes the humble Victim.

Now the Church has prescribed a royal rite for the worship of her Spouse. It is the solemn exposition of the Most Blessed Sacrament, to which she invites us, putting no restrictions on the richness, the splendor and the decoration of the throne on which the divine King appears to His people, in order to gather them around Him and to bless them. Come then to this throne and testify your affection. The greatest splen-

dor of an earthly throne is the officers who assemble around it, and who honor and serve the royal majesty.

II. Thanksgiving.

Render thanks to Christ for having willed to exercise His kingdom upon earth as in heaven, in person, and to the Church for having manifested it to you in the splendor of the Eucharistic worship.

Is not the presence of Jesus, our rightful King, consecrated with much holiness, and crowned with many victories, a supreme honor bestowed upon the world, subjected until then to the tyranny of Satan and ceaselessly persecuted by his wretched emissaries? Is not the all powerful King present in our midst an invincible, active, vigilant, universal Protector? Is it not an inexpressible benefit, the source of all and every benefit, since Jesus reigns over the world only for the greater good of the world? And the Church, in preventing us from forgetting Our King, by placing before our bodily eyes that which the eyes of faith alone enabled us to perceive behind the doors of the tabernacle, and by ordaining the frequent solemnities of the exposition, has she not shown herself to be the loving Mother who knows all our needs?

Ah! how sweet it is to contemplate the august and condescending royalty of the King of the Eucharist. He appears amidst the golden rays of the monstrance, upon a throne resplendent with lights, shining at His feet like the stars sparkling around His celestial throne; the hymns are more solemn, the reverence deeper, the silence more religious, the genuflections more humble. All speak His beneficent royalty.

Ah! amidst the trouble, the humiliation and the sorrow of our painful exile here, lift up your hearts,

whilst crowding round your divine King, whilst offering to Him your homage, whilst placing on Him all your hopes!

III. Reparation.

By your attention, by your reverence, and by the splendor of the worship, make reparation for the universal crime which the nations commit against the royalty of Jesus Christ, in refusing to acknowledge Him to be their King, in rejecting His laws. Make reparation for those who drive Him back into temples transformed for Him into solitary and miserable prisons, and who welcome gladly the reign of Satan himself. Protest by your adoration, that "Christ is King; He must reign upon earth as He does in heaven, and of His kingdom there shall be no end."

Make reparation also by your generous coöperation in the splendor of the exposition, for all those selfish and unintelligent Christians who blame the holy prodigalities of the Church in adorning the palace of her royal Spouse; of those Christians who become penurious as soon as there is a question of bestowing splendor on God's earthly home or exalting by material adornment the royalty of Jesus Christ; who are tempted to say, "What is the good of this waste?" They forget that this holy humanity ought to have honors heaped upon it in proportion to the extent of the injuries which it received here below during its sorrowful Passion, and which is due to it also as a compensation for the humiliations of its Eucharistic state.

IV. Prayer.

"*Adveniat regnum tuum!* May Thy kingdom come." Oh King of the Eucharist, may this be our

constant desire, the object of our prayers and the sole ambition of our faith.

Let us ask for grace, and let us make a resolution always to give an active coöperation in all that is attempted around us for the purpose of honoring the King of love in His sacramental manifestations.

Practice.

Let us enroll ourselves in the congregations established for adoration and recruit adorers, that the throne of the King of kings may be always surrounded by a guard of honor.

III. The Exposition of the Most Holy Sacrament is the Triumphal Rite Due to the Victories of Jesus Christ.

I. Adoration.

Adore and salute Jesus the Conqueror, enthroned upon the altar transformed into a triumphal arch by its decorations, its lights and its flowers; sing Christ the Victor, proclaim His conquests, offer Him your submission, your service and your love in token of homage. For one of the objects of the solemn worship of the exposition is the acknowledgment and celebration of the victories of Jesus over the world, over Satan and over death.

The Council of Trent affirms it by approving the triumphal processions of the feast of Corpus Christi. Now is not the exposition of the Blessed Sacrament the prolongation of the feast of Corpus Christi? "It is

pious and meet every year to honor by special and most solemn worship the august and venerable Sacrament, and to carry it in triumph with great reverence and great pomp through the streets and public places. It is only right that, on certain days, all Christians should attest, by as splendid a manifestation as lies in their power, their gratitude and love for their Lord and Redeemer, who has bestowed on them the divine blessing which is the living attestation of His victory and of His triumph over death. Besides, it is thus that victorious Truth may triumph over heresy and falsehood, so that our adversaries, confronted with so much splendor and such unanimous joy may well be vanquished or brought to repentance by means of salutary shame." Thus speaks the holy Council.

Celebrate therefore the victories of Jesus, exposed in the Sacred Host before your eyes. Recall to memory His combats, His strifes, His sufferings; what divine courage, what forgetfulness of self, what magnanimity and what heroism He displayed in them; what weapons and what strategy He made use of: patience, humility, prayer and sorrow.

The noble end of His combats was to honor the name of His Father, to reëstablish His empire, to make His glory shine forth; it was to deliver wretched and guilty man from slavery the most shameful and to preserve him from eternal death; it was to make truth reign, together with justice and peace. But the enterprise was difficult and the enemy powerful. Satan having become, in consequence of sin, the prince of this world, had perverted it more and more, had brought it into a state of servitude, and had attached it to his interests by permitting it to enjoy all the indulgences which corrupt nature asked for. Satan had at his command all the powers of the earth. He had even

made a conquest of the faithful, and the Temple often became his synagogue. And Jesus came in the weakness of a child, lived in the poverty of an artisan, preached with simplicity, and began by bestowing benefits that He might gain souls. Satan felt his empire threatened. He infused hatred and rage into the soul of his devotees, and he attacked Christ in a hand-to-hand combat; he inflicted upon Him the most cruel wounds. He crushed Him with sufferings of soul and of body and finally snatched away life from Him in a last torture.

But his triumph was his defeat; all that Satan obtained from the Saviour, the Saviour had willed he should obtain, with a view to accomplish the promise He had made to His Father to die in order to satisfy His justice. He permitted it with a view to His resurrection, the glory and triumph of which were to be bought by His death. Therefore the day came when, in spite of death, the sepulchre, and the agents of the devil, Christ reappeared, the Victor over Satan, the Victor over death, the Victor over the world. On that day He received all nations as His heritage, to govern them by His grace, during time, and to lead them to heaven, where He will reign over them in everlasting glory.

Oh! the glorious, the immortal, the adorable Victor! To the Lamb who has conquered be honor, glory, power and benediction, world without end! Amen.

II. Thanksgiving.

Yes! benediction and thanksgiving, because the victories of Christ are so many victories for us, and even more our victories than His; and it is in order to apply the fruits of them to us that He instituted the Blessed Sacrament.

He perpetuates His victories by ceaselessly renewing, in the Church and in souls, supernatural life and the divine strength which resists Satan and brings to naught his enterprises. It is the Bread of the strong, the Bread of the elect, the Bread of soldiers who are not alarmed either by trials or by persecutions: *Frumentum electorum.* "It is," says Saint Thomas in his touching act of thanksgiving after communion, "the armor of faith and the buckler of good will, an assured defence against the snares of all our enemies, visible and invisible; victory and the appeasement of the passions."

Ah! how strong we should be in all our strife with our exterior enemies as well as with our interior ones, if we made an active and indissoluble alliance with the Victor of the Host! At least let us understand that it is to Him we owe all the victories which we have obtained up to this time! "If any amongst you," says Saint Bernard, "feels that your movements of anger, of pride and of impurity become less strong and less frequent, let him render thanks for it to the Sacrament, and let him take confidence, because he will, by means of the divine Eucharist, obtain a perfect cure."

III. Reparation.

In presence of this generous Conqueror who would always have given you victory if you had faithfully asked for His help, followed His precepts with humility, and placed in Him all your trust, deplore the numberless distressing, persistent faults of your life. Humble yourself; see how little is required to make you fall! What inconstancy, what frailness, what cowardice, more or less hidden under specious pretexts!

what ease you have in excusing your most lamentable failings!

And yet what a wretched thing it is to waste and abuse the precious fruits of victories which cost the Saviour so dear! Is it not to profane His blood, to forget His labors, to despise His wounds and His death, to reject His resurrection?

Deplore, therefore, the perfidious rage, the murderous combats which the nations wage against Jesus Christ and against His Church. All enterprises undertaken against the Church are attacks upon the rights which Christ's victory has conferred on Him, an injustice, an outrage, a blasphemy against Christ the Conqueror. Be convinced that this is so, and let an ardent love for the Church inspire you with irreconcilable aversion against anything which encroaches on His sacred rights.

IV. Prayer.

Make also the resolution to be always firm and courageous in serving Jesus Christ. Your King is a conqueror; He is a victorious soldier, going from one victory to another. In other words, He has set us the example: fighting is our state, our duty, our very life.

In order to wage battle vigorously against exterior enemies, in all the places where they make battle: the family, the school, the Church, Christian society, be accustomed to fight with yourself in the humbler war which your passions, your nature, Satan and his invisible auxiliaries, wage against you continually. It is drilling and the handling of arms in a regular and continuous manner, without any show, which prepare the soldier to be heroic and victorious on the field of battle.

Strive, but not without first gaining daily strength for strife, without dipping your arms daily in the blood of the Lamb.

In order to gain courage, remember the infallible promise, "to those who conquer I will give the sweets of the hidden manna." You will taste it in heaven in all its excellence if you obtain the victory in the supreme combat here on earth; you will taste it here in some of its heavenly sweetness, every time that you gain a victory over your daily temptations.

Practice.

Strive against your dominant fault, with a view to bringing to the communion of the following day the trophy of more than one victory.

IV. The Exposition of the Most Holy Sacrament is a Solemn Act of Thanksgiving.

I. Adoration.

Acknowledge that upon the altar, seated on the throne elevated by piety and gratitude, is the adorable person of Jesus Christ. Salute, with hearts full of gladness, the Saviour to whose goodness you owe the august and sweet Sacrament which is the greatest proof of His love, the honor and the glory of the Church, the treasure of humanity, our support, our hope and our joy.

And in order the better to understand the signification of the manifestations in His honor on the days of His solemn exposition, listen to this declaration of the Council of Trent: "It is only right that on certain

days, sacred above all others, Christians should gather together to manifest, by means of an extraordinary and wholly special testimony, the gratitude and the thankful remembrance with which their hearts are animated towards their common Lord and Redeemer, for so inestimable a benefit, for a gift in all respects so divine: *Pro tam ineffabili ac plane divino beneficio.*" Gratitude and thankfulness for the gift of the Eucharist: these are the reasons for this solemn worship of the Eucharist.

If it be necessary that our gratitude should be proportionate, in some way or other, to the benefit conferred, is it not right that holy Church ought to exhaust all the beauties of her liturgy, in order worthily to acknowledge a gift which, on the part of the Saviour, is the last effort of His affection? To Christ, who gives the Eucharist as the supreme expression of His love, the Church owes a worship which must be the greatest effort she can make here below for His glory. "Dare and endeavor as much as thou canst," exclaims Saint Thomas Aquinas, "for He is above all praise, and thou canst never praise Him sufficiently." Hence the unusual splendor which the Church desires should everywhere be given to the expositions of the Most Blessed Sacrament. She desires there should be hangings and carpets as rich, as precious as possible in the temple, an abundant illumination of virgin wax, flowers, and the most beautiful of decorations for the altar: all that amongst men is made use of for the purpose of celebrating the festivals of those they love. The exposition is the festival of gratitude, therefore joy and gladness ought to be its distinguishing characteristics. Let your heart and your soul therefore chant the glorious triumph of goodness, the masterpiece of love!

II. Thanksgiving.

In order that you may have in its fulness the spirit of gratitude which your Benefactor, exposed on His throne of love, expects from you, maintain a spirit of recollection; call to mind and reckon up all that you have received from the Eucharist, all that you owe to it.

If you had only been able to receive it one single time, on the blessed day of your first communion, you would have thereby incurred a debt of eternal gratitude towards Him. For this gift was the price of a life of labor, of prayer, of heroic sanctity; it was the price of unheard-of sufferings, crowned by the most terrible of deaths, accepted from love for you, and borne with a patience which infinite love alone could maintain; it was the most precious of all things contained in heaven and on earth: it was the flesh and blood, the soul and divinity of Jesus Christ; it was God Himself, giving Himself to you, a little child, devoid of merits and almost without virtues!

But how many times since then has not Our Lord lavished upon you, with a liberality enough to confound you when you think of it, this absolutely inappreciable gift? Every month, every week, every day, perhaps! This sumptuousness, this magnificence have become familiar to you. Christian soul, how royally are you not treated by your God?

But of how many other excellent, supernatural and divine gifts, has not this gift of the Eucharist been the source for you!

It is with a view to the communion or by its virtue, that your faith has been maintained and developed, that in spite of the difficulties of life you have not ceased to hope in God with increasing confidence, that you

have loved God with supreme love, which has dominated and controlled all the other affections of your heart; that you have been devoted, generous, humble and patient. It is by the communion that you have been kept pure, or that you have issued more quickly from the depths of sin; it is through it that you have found strength to endure trial, and the secret of enjoying consolation in the midst of suffering and tribulation. Is it not through the virtue of the heavenly Host that you firmly hope to enter heaven at the last?

And at the thought your soul thrills with joy, which will be renewed throughout eternity at the remembrance of the Eucharist, "whence has come to you all good things."

Remember all this, and begin at the foot of His earthly throne the canticle of your undying gratitude!

III. Reparation.

If the necessity of gratitude to be rendered to the Eucharist is so well founded and so sacred, you will understand more fully the crime of nations and of individual souls which refuse to acquit themselves of it; and in a spirit of reparation you will henceforth more piously celebrate the exposition of the Blessed Sacrament.

The countries redeemed by the God of the Eucharist, and possessing in every place altars on which is daily immolated the God of the Eucharist, tabernacles wherein He resides to be their protection, their asylum and their refuge, these countries, alas! shake off more and more the duty of showing public homage to the Eucharist.

Yes! public homage, for it is not only to individual souls that the Eucharist is given; it is to nations them-

selves; it is to tribes and to countries; therefore it is incumbent on their governments, on their representatives to render it homage, publicly and solemnly, in the name of the whole body of society; it is incumbent upon them to contribute towards the worthy and suitable maintenance of temples and tabernacles, priests and Levites of the sanctuary; everything should be done for the faithful to make the accomplishment of their religious duties easier; there should be a continual and solemn example of Eucharistic piety; an official participation in the holy sacrifice, and in the processions of the Blessed Sacrament; this is what gratitude renders obligatory on the nations to Him who is their chief Sovereign, their generous Benefactor and their true Safeguard.

But instead of that, do we not everywhere behold apostasy, indifference, a rupture between modern society and the God of the Eucharist? Make reparation then. For the outrage is all the more serious in that it comes from high quarters and extends so far.

Make reparation also and pray for all those who live as though the gift of the Eucharist which they have nevertheless enjoyed, did not exist any longer for them. Make reparation because love perpetually repulsed in spite of its importunity, will at last turn to indifference.

IV. Prayer.

Ask God for a grateful heart, one that is filled with a sense of His goodness, one that will be faithful to Him, one on which His benefits may be engraved in an ineffaceable manner. Saint Paul complained of its being one of his greatest afflictions, that certain persons were "without affection and without heart." Avoid inflicting this pain on the most sweet heart of

Our Lord. Meditate frequently upon the supereminent gift of the Eucharist, receive it often, and participate with eagerness in the splendor of the expositions of the Blessed Sacrament. Respond thus to the ardent desire of our divine Master: "I have a burning desire to be loved by man in the Sacrament of My love!"

Practice.

Accustom yourself, through gratitude for the benefit of the Eucharist, often to repeat, every hour if you can do so, the following aspiration of thanksgiving: "Blessed and praised forever be the Most Holy and Divine Sacrament." (300 days' indulgence.)

V. The Exposition of the Most Holy Sacrament is the Reparation due to Jesus Christ for the Sufferings and the Ignominies of His Passion.

I. Adoration.

Adore Our Lord Jesus Christ upon the altar, in the immortal glory of His risen flesh; in the unbounded joy which inundates His soul: and in spite of the Eucharistic veils which hide His splendor from your eyes, believe that you are in the presence of the glorious Conqueror of death.

Remember the glory which surrounds His holy humanity in heaven; which surrounds His soul and His body; which ascends to Him from the praises, the love and obedience of the heavenly court.

Now this glory which comes to Him from the elect, is the recompense which the Father gives Him for the suffering and humiliations He endured here below; it

is the reparation offered to His sacred humanity. Did not Saint Paul formulate the law of this reparation in these words: "Because Christ annihilated Himself even to the death of the cross, the Father has exalted Him and has given Him a name above every other name"? It is in the same sense that he also says: "If we now behold Christ crowned with glory, it is because of His Passion and death."

But if the reparation of glory be given in heaven to the suffering of the Saviour, is it not just, reasonable and necessary that He should receive it on earth? and if He deigns to give us His holy humanity here below, ought it not to meet with all honor, worship, and love, that shall serve, in as far as possible, to make reparation for the injuries, the suffering and the ignominies with which it was formerly overwhelmed? Is not reparation all the more necessary here below, seeing that it was here below that Christ suffered? and after the thorns of suffering, does not earth owe Him the roses of glorification?

The exposition of the Most Blessed Sacrament offers them to Him, and in how great perfection! Everything in this solemn worship is undertaken for the purpose of honoring the real and living presence of the holy humanity of Christ. Instead of the pillar to which He was ignominiously bound, and the tribunal where He was shown to the people who showered on Him their maledictions, there is a rich canopy, an aureole of lights and of flowers, and the enthusiastic hosanna of all the people on their knees. Instead of the purple rag, it is silver and gold embroidered upon costly materials which form His royal mantle or which carpet the sanctuary of His residence. Instead of the sorrowful isolation in which His disciples left Him, it is the constant fidelity of His priests who from hour

to hour succeed one another, to render Him without interruption the glorious homage of their adoration. "*Ecce Homo!*" the Church seems still to say. "Behold the Man!" but the Man-God, the Man triumphant, the Man-Saviour, He who took upon Himself our humanity that He might give us His divinity and make us the true adopted sons of God!

Let us prostrate ourselves, therefore, and let us say to Him, in a spirit of reparation for the outrages of the Passion: *Ave Rex Judeorum!* Hail, hail to Thee, oh King of the true Israelites! King of the elect, King worthy of all praise and of all love, hail! *Ave Rex Judeorum!*

II. Thanksgiving.

Let the sentiments of gratitude that fill every soul at the remembrance of the Passion of Jesus, be poured forth at the foot of the Eucharistic throne.

For whom was the Passion? For whom did He suffer such dreadful torments? For us and our sins, for our redemption and for our salvation! For us this pain, for us this immeasurable suffering, that sin might be wholly expiated! For us this heroic charity, that drained the chalice to the dregs, so that no one would be able to complain of having to drink anything of which Christ had not already tasted the bitterness!

Well! the exposition places before our eyes Christ, who carried His love for us so far as to make Him suffer all these things; is not this a good opportunity for showing Him publicly our gratitude? With our whole body let us join in the worship of the exposition; with our whole soul join in the adoration, with piety, recollection, love, joy, Christian enthusiasm; let us make of these duties and of these sentiments the

bouquet of the feast of our gratitude towards this most loving Christ, who so greatly desires that we should love Him in return, thus paying back to Him some little portion, even here below, of the immense debt of gratitude which an eternity of praises will not repay.

Ah, let us enjoy the great happiness which every affectionate heart cannot help feeling in acknowledging a benefit, in blessing a benefactor; here the benefactor is Jesus, and the blessing our salvation!

III. Reparation.

Let us consider: What is there which can be more bitter for Jesus than to have performed miracles of love for the purpose of gaining our love, and to see all His efforts rendered useless by the hardness of heart which renders us insensible to His dying voice, the accents of which rent the very rocks and converted pagans? Add to this insensibility the sacrilegious communions which renew the abominable treachery of Judas, and which crucify Christ anew, the violent profanations which reproduce, upon His sacramental body, the barbarous treatment of the executioners on His suffering body, and you will understand how necessary it is to make expiation and reparation.

Weigh the words, so full of sorrow, which He addressed from the height of His Eucharistic throne to Blessed Margaret Mary, "It is this which pains Me more than all which I endured in My Passion."

IV. Prayer.

Earnestly ask for grace to remember the Passion of Our Lord every time you come to the Eucharistic altar;

to think of it with pious, lively, deep, and efficacious recollection, in which hatred of sin and love of its heavenly Victim have an equal share. The Eucharist is the Host; the Host is the Victim which continues to offer itself for us, and the voluntary oblation of which has a claim on our whole gratitude and our whole love.

Repeat, with Saint Thomas Aquinas, this touching prayer:

"Oh memorial of the death of the Saviour! Living Bread which givest life to men, give my soul to live by Thee, and ever to enjoy Thy sweetness!"

Practice.

Renew the resolution to be faithful in respect to the hour of adoration we have engaged ourselves to make.

VI. The Exposition of the Most Holy Sacrament is the Reparation Offered to the Eucharistic Abasements of Jesus Christ.

I. Adoration.

Adore Our Lord Jesus Christ present upon the altar in the Blessed Sacrament.

The Church, by its doctors, its martyrs, its saints, its pontiffs, assures you of it; it is He, your God, Christ born of a virgin, immolated on Calvary, reigning at the right hand of the Father from the day of His triumphant entrance into heaven. It is He, you believe it; you would shed your blood to maintain the truth of His presence.

Nevertheless, remembering that the risen Christ is crowned with glory and honor in heaven, that the season of abasements has ceased for Him, and that neither suffering nor humiliation can be again inflicted on Him, your reason asks how He can be satisfied with the obscurity and profound humility of the sacramental state.

Ah! it is because His love has willed that it should be so. By His power and His fidelity He maintains it throughout all ages and will maintain it to the last day of the world. It is He, identically, personally, substantially the same as in heaven; but it is He, divested voluntarily of all which constitutes the splendor, the privileges and the exercise of His exterior glory in heaven.

What name shall we give to this spoliation if it be not to call it the annihilation of His glory? Saint Paul, speaking of the Incarnation, says that the Word of God annihilated Himself by taking the form of a servant. This glorious Christ, the most beautiful of the children of men, does He not annihilate Himself by enclosing, so to say, in the Host, the arm which wields the sceptre over every creature, the majesty which the angelic hosts adore in trembling; by concealing beneath the obscurity of a thick veil, a glory and a light more dazzling than the sun; by giving Himself up lastly, to the will of man, who by His obedience, earned for Himself the right to judge angels and men?

No, it is not only an annihilation; it is an aggregation of abasement, of humiliation, of sacrifice; for all these spoliations are voluntary; they are sacrifices freely embraced from the impulse of a limitless love.

Adore then, Christ in the Eucharist, but understand that compensation is due to Him, and that we ought to

render Him, in so far as earth can imitate heaven, the glory of which He deprives Himself of for us, by burying Himself, in the shadow of our tabernacles.

Saint John, in the Apocalypse, speaks of His resplendent golden throne, of the flames and of the lightnings which surround it; of the canticles sung in presence of the conquering Lamb; of the crowns laid at His feet by His prostrate adorers, of the perfumes and of the incense burned in His honor.

Well, the worship of the exposition is intended to be a humble copy of this glory. Hence, the elevated throne approached by numerous steps, decorated with flowers, surrounded by pure and brilliant lights, and at the summit of which Our Lord, quitting His tabernacle, appears, dominating all things, attracting to Himself all eyes, concentrating upon Himself above all the majesty of the temple, and making, in presence of the splendor of the worship which is being rendered to Him, all other worship addressed to His saints, and even to His blessed Mother, pale before it.

This is why there must be adorers before His throne, the clergy and the faithful, to surround Him without interruption, even during the night. Adore, then, upon the Eucharistic throne, Christ who reigns in heaven, and repeat the eternal acclamations of the angels and of the saints: "Hail to the Lamb, the Conqueror." To Him who was slain, but who lives, power, honor, praise, thanksgiving and benediction forever and ever. Amen!

II. Thanksgiving.

But, oh too loving Christ, wherefore content Thyself with so poor a compensation? and wherefore, if Thou deignest to appear amongst us, dost Thou not do so in all Thy glory as a Victor? Ah! if it were only

to permit us to honor Him by our love, and to glorify Him by our homage, if it were only to permit us to enjoy the immense consolation of knowing that He deigns to claim our services, His heart would inspire Him to remain humble and hidden amongst us.

But He has other reasons still in which His love shines forth in its entirety. If He divests Himself of His heavenly glory, and abases Himself so far as to place Himself within a poor morsel of bread, it is that He may reproduce in a sensible manner, even before our sinful eyes, the fact of His death, the source of our salvation; it is to give us an opportunity for exercising the most precious gift we possess, that of faith; it is also in order to bring Himself to the weak comprehension of our bodily eyes, which would be dazzled by His great splendor; it is to offer to divine Justice in His actual and constant humiliation, atonement for the crimes to which the world abandons itself under the influence of pride, of cupidity and of voluptuousness. It is to be for us a victim immolated without our perceiving with our senses that His blood is really shed, or His flesh really consumed, though our faith makes both blood and flesh present to us.

Do not all these reasons excite the liveliest gratitude in your soul?

III. Reparation.

Make reparation for those who, caring nothing for the heavenly kingdom of Jesus Christ, profit by His voluntary abasements, and treat Him with indifference, often with contempt and impiety.

If once, removing suddenly the Eucharistic veil and resuming His glorious exterior, Christ appeared upon the altar and approached us—us, with our distractions,

with the guilty affection of our hearts, with our curiosity, our idle conversations, our idle laughter, our indifference, and our weariness in His presence, what fear, what terror we should experience! Are we less guilty because the indefatigable mercy of the Saviour bears with us in spite of all? And what is the judgment we are preparing for ourselves from this despised and insulted King?

IV. Prayer.

Let us accustom ourselves to look upon our sanctuaries as being equal to heaven itself, and to recollect that the Blessed Sacrament contains the King of heaven, possessed of all power, crowned with utmost glory, worthy of all adoration and of all honor. May pious fear be added to our confidence in Thee, oh Jesus, and may our heart acknowledge in Thee infinite majesty, joined with infinite goodness!

Practice.

To maintain a very reverential demeanor in presence of the Most Blessed Sacrament, and to remain on our knees, in so far as is possible to us, during the hour of adoration.

VII. The Exposition of the Most Holy Sacrament is a Reparation for Eucharistic Profanations.

I. Adoration.

Adore Our Lord Jesus Christ, upon the throne of grace and love, the altar of exposition. Prostrate yourself before Him with profound reverence, and repeat the

exclamations which resound before His glorious throne in heaven. Endeavor to redouble your reverence, confidence, love and fervor, that you may make reparation for the excesses of hatred, of contempt and of outrage perpetrated daily against the august Sacrament. Is it not just and necessary that where iniquity abounds love and reparation should also abound?

Well, then! it is one of the ends of the exposition of the Blessed Sacrament to make reparation, by the splendor of the worship, the manifestation of our reverence, and the more solemn affirmation of Catholic belief in the dogma of the Eucharist, for the blasphemies of heretics directed against the real presence, for the profanations of the impious, and the sacrileges of bad Christians.

Therefore it would be impossible to give too much importance to these solemnities. The more serious the offence is, the greater ought to be the reparation. Now, can there be a more dreadful sin than the profanation of the Eucharist? It is the very person of the Son of God Himself against which sacrilege directs its attacks; it is His infinite person which is maltreated when His human body and blood are attacked. Doubtless it is the sacramental species which are directly attacked by these impieties and these crimes, but it is not there the outrage stops; seeing that it is Jesus Christ who is adored beneath these veils, it is He who is outraged when they are seized by profane hands, when they are trodden under foot, when they are received into a soul which is in a state of mortal sin.

You will still better understand the gravity of this crime if you recall to mind that the God so unworthily outraged, abases Himself in the tabernacles solely from love for us, that He remains there at the cost of incomprehensible sacrifices imposed on His majesty,

His greatness and His glory; that His sacramental presence is the last effort and the greatest testimony of His love for us. Is not the sin in proportion to the love which is disowned?

Lastly, the very weakness, the touching weakness, with which through condescension for us and from the deepest sentiment of love for His Father, the Eucharistic Christ has clothed Himself; the silence maintained by Him in the face of neglect and of blasphemy; in the face of violence and of treachery; do not this weakness and this silence render the outrages directed against the Eucharist still more odious, more cruel, more horrible?

Let the reparation therefore be all the more solemn and the more imposing! Let nothing be spared in order that the adorable, outraged Christ may find atonement in the splendors, the piety of solemn expositions and adorations.

II. Thanksgiving.

It is a result of the goodness of our God, well calculated to excite our gratitude, that we are enabled to make reparation, by the splendor of the exposition, for the crimes committed against the Eucharist.

Where is the Christian soul, which, knowing how numberless are the attacks directed against the Blessed Sacrament, and comprehending their gravity, realizing equally well the offence inflicted on the God of love and the chastisements merited by the profaners, would not feel itself solaced at the foot of a throne set up by love, enriched by generosity, surrounded by a crowd of recollected adorers; a throne on which it would perceive, amidst the radiance of the golden monstrance and the shining of pure wax tapers, stars of the Eucharistic

firmament, Jesus, elsewhere outraged, Jesus, elsewhere profaned, Jesus, elsewhere delivered up to mockeries in some temple of Satan. But honored here, glorified here, acclaimed here, reigning here, loved here, consoled here!

Oh what a sweet joy, an ineffable solace for love is the sight of love making atonement for ingratitude by glorification, making reparation for outrage, repenting for crime at the very time it is being committed; stifling sin at its very birth, and never permitting its blasphemous voice to be heard for a single moment!

Pray for this exquisite and wholly interior solace, enjoyed by those who have supernatural charity; and the sight of the Divine Sacrament will awake in you feelings of the most ardent gratitude.

III. Reparation.

But if you feel only coldness and indifference in regard to the worship of the exposition, warm your heart by the consideration of the frightful number, the abominable variety of crimes committed against the Eucharist.

There is not a day on which the public press does not mention the breaking open of churches, the thefts of sacred vessels, the profanation of tabernacles and of consecrated Hosts. Often theft is the motive, but often, alas! the profanation of the Sacrament, and hatred of Jesus Christ are the sole sentiments which actuate these miserable wretches. This is proven by the sacred vessels being left in the tabernacle and only the Sacred Host removed or desecrated. Several bishops, whose dioceses have been frequently afflicted by these sacrilegious depredations, have declared that at no other

period in the memory of man have sacrilegious profanations been so numerous as in our days. Then what diabolical ingenuity is employed in varying and multiplying outrages! Here young people carry away in order to profane the sacred Host laid upon their tongues. Several times it has been children who have thus profaned the Host of their first communion! There Hosts are thrown on the ground, scattered over the pavement of the sanctuary or cast to the winds in the fields. A great number gathered up by a weeping priest bore the traces of the steps of men, who had trodden under foot the holy One of God. Elsewhere, and so frequently that it may be termed habitually, the Sacred Hosts are taken into awful meetings of an impious sect, where they are subjected to outrages, to blasphemies, to spits and to blows, until, having been reduced to dust, the remains are thrown into the fire or cast to the winds!

The exposition presents you with powerful and actual means, means which are approved by the Church for making reparation for these profanations, and will you remain indifferent? No! it is not possible: henceforth you will bring to God exposed on the altar your tribute of love and praise.

IV. Prayer.

Make the resolution, whilst asking in humble and fervent prayer for the graces necessary to keep it faithfully, always to join faithfully in the expiatory worship of the exposition; first by confession and communion, second, by coöperating with the solemnity of the worship; third, by visiting and adoring Our Lord upon His throne and by praying for the cessation of Eucharistic profanations.

Practice.

Make a communion of reparation and an adoration of reparation on the days of the exposition.

VIII. The Exposition of the Most Holy Sacrament is the Shield of the Church and of the World, Averting the Stroke of Divine Justice.

I. Adoration.

Adore Our Lord Jesus Christ raised upon the altar between heaven and earth, between man and God. Does He not seem, appearing in this attitude, in the midst of the splendor and the solemnity of the worship of the exposition, as though He were accomplishing a solemn office, filling an august embassy, performing an important function of His ministry of Priest and of Mediator between man and God?

Christ Jesus, was, in fact, on the day of the Incarnation, consecrated to be Priest and Pontiff, established as Mediator, charged with pleading the cause of a guilty world; more than this, He was made the propitiation for the sins of the whole world. As such He must offer to God a sacrifice and a victim capable of satisfying His outraged justice. He must present to Him merit, virtue, and holiness sufficient to counterbalance the weight of human iniquities.

This is what He accomplished upon Calvary; as reparation He gave His blood, His life, after having offered up for us His reputation, His honor, His liberty; He wept, sighed, suffered and died as the most devoted of victims to give to God the satisfac-

tion claimed by His justice. At the same time, he practiced sublime virtues, virtues carried to their extreme perfection, in order to give back to God the honor of His name, soiled by the sins of men. But there also, upon Calvary, that He might manifest exteriorly the mediation, the intercession, the embassy which He was fulfilling, He willed to be raised between heaven and earth, uniting in His person the offended and the offender. He bore our prayers to God, He united with them His virtues and His merits; He expiated and washed in His blood all our sins: and He brought us from heaven, peace, pardon, salvation.

This great function the Saviour continues in the Eucharist; first in the holy sacrifice, where by the hands of the visible priest, the invisible Pontiff raises Himself above the altar, offering to His Father for the guilty world His prayers, His desires, His merits, the fruit of His death, and the humiliations of His new state of victim in the Sacrament.

Adore, in His perpetual priesthood, His mediation, His pleading, His reparation, the adorable Pontiff, the divine Mediator, the indefatigable Advocate, the devoted Propitiator, Jesus the just, Jesus the holy One, and shelter your unworthiness beneath His purity, your insufficiency beneath the abundance of His merits.

II. Thanksgiving.

Misericordia Domini quia non sumus consumpti! Thanks to the triumphant opposition made by the prayers, the virtues and the reparations of the holy Victim, in spite of our innumerable crimes, in spite of our infidelities, committed again and again, with the

most audacious effrontery, we have not been exterminated or chastised with the merciless chastisements of divine Justice.

What had Sodom and Gomorrha, Ninive and Babylon, deicidal Jerusalem and pagan Rome done, that we have not done? We, the apostate people of Christ, unworthy of His baptism, plunging in all kinds of corruptions, blaspheming and denying God with unheard-of audacity, and to such an excess that the whole earth is troubled by our resounding blasphemies and soiled by our shameless debaucheries!

We have merited the divine chastisements all the more, inasmuch as better gifts have been heaped upon us. And not even yet have we been consumed by the avenging fires of divine anger.

Oh! contemplate, with gratitude, with delight, the obstinate and indefatigable prayer which the Sacred Host never fails to oppose to the divine vengeance in our favor, and you will be unable not to promise it your everlasting love and gratitude!

III. Reparation.

Look upon the sins of the world and upon your own sins in particular; you will see from what misery the Divine Mediator of the Eucharist has preserved you; you will see what you cost Him, and you will long by penance, by flying from the occasions of sin and by making reparation for scandals, by prayer and by zeal to unite your reparations with His.

Is not the world wholly given up to the concupiscence of pride, of cupidity and of sensuality? Who is it that reigns on earth, who is sought after, adored and feasted, if it be not the demon of pride, the demon of avarice, the demon of the flesh? Only

look around you and see what ravages are made by these three overflowing sources of all evil!

And you? And in you? What has your life been, what is it at the present moment? In spite of its external regularity, is it not given up to sin, which has all the greater hold upon you because its empire is a secret one?

Ah! impress seriously on your mind the fact that divine patience will come to an end; that one day, when death has claimed you, you will no longer be sheltered beneath the reparations of the Divine Host; you will then be given up to justice, without any one to mediate for you. Ah! how hard it will be to fall into the hands of the living God, after having rendered useless the long intercessions, the indefatigable reparations made by the merciful Pontiff and the devoted Victim!

IV. Prayer.

Recall to mind the words of Saint John, "My little children, sin not, but if any man sin, we have an advocate with the Father, Jesus Christ the just: and He is the propitiation for our sins: and not for ours only, but also for those of the whole world." (St. John ii. 1, 2.)

Practice.

Never to despair because we fall into sin, nor because of the trials which God sends to punish us for them, or because of public calamities which are sent to chastise the crimes of nations. But to have recourse to the most merciful Priest of the Eucharist to purify ourselves, to receive Him and to cause Him to be exposed in order to obtain mercy for us.

IX. The Exposition of the Most Holy Sacrament is the Manifestation of the Presence of Jesus Christ our Mediator to Receive our Homage.

I. Adoration.

Adore upon the altar Our Lord Jesus Christ, under His august titles of Mediator, of Pontiff, of Advocate; the exposition of the Most Blessed Sacrament is intended to recall them to us, by showing Him, so to speak, in the actual and solemn accomplishment of these important functions.

Listen rather to what the holy epistles tell us, and see if, interposing ostensibly between earth and heaven, the Eucharistic Christ does not fill perfectly every condition of His merciful functions.

Saint Paul writes that "the eternal Pontiff, chosen by God after the order of Melchisedech, has penetrated into the sanctuary of the divinity, there to accomplish His solemn mediation by offering gifts and sacrifices for the sins of men." He shows Him to us "standing, calling down in our favor" the mercy and goodness of God. He elsewhere says that we have "but one Mediator, Jesus Christ," and that He alone has been able to traverse the distance which lies between God and sinful man, the judge and the criminal.

Saint John encourages us not to despair on account of our sins, because we have an all-powerful advocate, Jesus Christ the just.

Lastly, Saint Paul says that "Jesus Christ is seated at the right hand of God and is seated there that He may deliver us from our sins."

Such then, is the prayer, the advocacy, the pleading, the mediation of our adorable Pontiff. In every office

of the ministry you behold Christ coming forward, interposing, appearing between God and man.

Is it not all this which is made manifest by the exposition of the Most Holy Sacrament? Christ comes forth from the tabernacle in the sight of all the people; until then His presence had not been revealed, except by a humble drapery and a humble lamp; now He is surrounded by splendid illuminations and a solemn worship, and He ascends upon a throne where the monstrance crowns Him with a radiant glory. And there He stays and remains in sight, accomplishing, as it were, a public and solemn function; the embassy of guilty earth which implores peace from the omnipotent Monarch whose majesty it has offended and whose rights it has violated.

From the teachings of Saint Paul we see that the heavenly Mediator employs in turn, whilst pleading our cause, His prayers, His merits, and the stigmata of His wounds, always visible in His hands and in His feet. He supplicates the divine Goodness, He calls upon Justice, He strives to influence Mercy. He has all the means for doing so in His power; for what He asks, He has gained, bought and paid for with His blood.

And the Eucharistic abasements in which He presents Himself to God upon the altar, are they not the actual continuation of His humble prayer, of His indefatigable labors, of His Passion and His death?

Adore then, upon the throne of the exposition, the divine Mediator, the holy Pontiff, the eloquent Advocate, in the very act of His prayer and of His salutary intervention.

II. Thanksgiving.

This manner of considering the exposition of the Most Blessed Sacrament, very useful as it is for excit-

ing our faith and leading us to fervent adoration, is also well calculated to expand the heart, to give rise to thanksgivings, to augment confidence. For Saint Paul tells us, in words with which gratitude is familiar, how good our Pontiff is, how merciful, how well informed respecting our miseries, how capable of pitying and curing them. With what confidence then should we approach Him !

Listen to his words and enjoy them one after another, your eyes being fixed on the merciful exposition of the Host. We have not a pontiff incapable of compassionating our infirmities, for, sin excepted, He was subjected to all kinds of trials in order that He might resemble us in all things. It was needful that He should be in all respects like to His brethren, that He might know how to be touched by their miseries, that He might be a faithful pontiff before God, that He might obtain pardon for the sins of His people. For having Himself suffered and having been tried, He is able to succor all those who are tempted and who fall.

Do you hear? It is from His own experience of suffering that Jesus derives His pity for our troubles; it is from the remembrance of what He endured for sin that inspires Him with feelings of mercy towards sinners. He has only to remember, and compassion overflows His heart for those who are still enduring the tribulations of life, and, as though it were to see and to feel them still more closely, to be mingled with them and to bear the burden with us, behold Him here in this world with us, Himself traversing, like us, His hard road across the valley of tears!

Oh merciful Mediator, Priest, Pastor and Father! Jesus! how incredibly good Thou art!

III. Reparation.

The merciful and incessant prayer of our adorable Mediator lays a stricter obligation on us in regard to prayer, which is a great duty, at the same time that it is an all powerful help.

As creatures and as Christians we are bound to pray, that is to say, to confess our poverty and our powerlessness, and to have recourse to the plenitude, to the liberality, to the power of our God. We are bound to render Him this homage, not only when misfortune threatens us, but at all times, and to make prayer a regular and essential duty of our life. It is to be wanting towards God as much as to ourselves, when we do not pray sufficiently. But this duty is rendered more necessary in consequence of the solemn, persevering prayer, full of sacrifices and humiliations, which Our Lord Jesus Christ, our Pontiff, sends up from the tabernacle and from His throne of exposition.

Behold then the heroic example which is given you by the King of glory, persevering during all ages in the humble prayer of the Eucharistic state!

Think of it! that incessant, generous prayer, the fruit of so many sacrifices, will be the rule by which your life will be judged! If He has prayed so much what ought not you to do?

Ah! you know with what crushing weight the words of the Saviour fell upon the Jewish people. "All the day long I have stretched out My hands towards My people who would not see Me and who rejected Me!" Do you not hear this plaint coming forth from the desolate and heartrending solitude which too often surrounds the merciful and indefatigable Pontiff of the Host? Let it touch you and make you accomplish in all its fulness, the duty of prayer.

IV. Prayer.

Ask for the grace of prayer and make a resolution; the hour is favorable for doing so. By manifesting to all eyes in a splendor which is imposing, His grand and solemn mediation, the Eucharistic Pontiff sheds over His Church a new and abundant spirit of prayer. Open your heart to this spirit, welcome all opportunity of praying more; and above all show your preference for the hours of adoration proposed to you, and during which you will be able, in presence of the all-powerful Mediator, with Him and by Him to accomplish your duty to pray. Let us go to the throne of grace and we shall there find pardon and help in every hour of need.

Practice.

To accept always, even at the cost of real sacrifices which Our Lord will repay a hundredfold, an hour of adoration when the Most Holy Sacrament is exposed.

X. The Exposition of the Most Holy Sacrament Facilitates Prayer and our Relations with Jesus.

I. Adoration.

Adore Our Lord Jesus Christ, present before you on the throne of His grace and of His mercy; give yourself to Him, raise yourself towards Him by the love, the joy of seeing Him exposed before your eyes, seeming to call you and to attract you to Him. Listen to Him pronouncing from His lofty throne the words full of hope for us, of glory for Himself: "When I shall be lifted up I will draw all men towards Me."

The more indeed that He manifests Himself, the more

the Saviour draws us nearer to Him. The exposition shows Him under the most favorable conditions. It does not remove the Eucharistic veil which conceals the living and glorified humanity of Jesus Christ, but it removes all other barriers, and whilst marvelously consoling the faithful, it obliges the indifferent and the incredulous to say: "What is there?" Now it is very often by means of a question of this kind that the light of truth penetrates into a soul which has remained upright in spite of its ignorance and its errors. True, the Saviour is as really present in the darkness of the tabernacle as on the splendid throne of the exposition. But the door of the tabernacle comes between our eyes and the Saviour whom we seek with so much longing.

Adore then, the Saviour who places Himself directly before you; let your bodily eyes, fixed upon the Sacred Host, assist your faith to realize and contemplate Him whom that Host encloses. The Church wills that upon the altar, where the Most Holy Sacrament is exposed, there should be neither pictures, nor statues, nor relics, but only Him alone, so that nothing may distract the attention of the faithful who approach it.

Ah! enter into this intention of holy Church, and as soon as you are in the presence of the adorable Sacrament fix your eyes upon it, do not detach them from it, let your eyes speak to it of your faith, of your love, of the delight you take in it; let them also express your docility, your submission, your obedience.

II. Thanksgiving.

Yes, a simple fixed glance directed reverentially to the adorable Host may contain all the homage of perfect piety, and stand in lieu of any prayer.

How many things, indeed, may not a glance ex-

press! Does not the glance which the father directs towards his child, the friend towards his friend, express love, pleasure, the joy of seeing him? Does not the glance of the poor directed towards the rich supplicate and implore? Does not the shamed and humiliated glance of the criminal, directing itself towards the judge, ask for pardon? Evidently the eyes can pray; they pray, hope, love, praise, implore, supplicate, confess, humble themselves, protest; how many things indeed can they express, things which cannot issue from a heart oppressed by grief and which the lips find it impossible to translate into words?

The poor paralyzed men, the lepers of the Gospel, raised their suppliant eyes to Jesus; only rarely did they add a cry of complaint and distress; they gazed, laden with sorrow and desire, until they had that desire granted.

The most ignorant, the most inexperienced in spiritual things, can thus converse easily with Jesus and really and truly pray, if only they will come and place themselves beneath the sweet rays of the sun of the exposition, fix their eyes upon the Sacred Host, and say to it as did the holy King Josaphat, "Lord, our God, not knowing what to do in such great anguish, there remains for us but one sole means of salvation: it is to raise our eyes towards Thee:" *Tantum nobis superest ut oculos nostros dirigamus ad te!*

Ah, bless the Saviour for having by His condescension made your relations with Him so filial. He has said, and it is infinitely true, that His delight is to converse with the children of men.

III. Reparation.

The exposition is also very efficacious for inducing us to practice virtues and to examine our souls; to con-

vert us and enable us to realize the true meaning of a perfect Christian life.

The ideal, the type of all perfection, is Jesus Christ, who presents us with His own life as a model for ours, and gives us the supernatural power of attaining to it. This is why He has said: "I am the way, the truth and the life"; in Me is the perfection of all virtue, the means of arriving at the perfect life and living in it. Now the exposition places so clearly before our eyes all His divine virtues, that it suffices to fix the eyes for a moment upon the Sacred Host in order to see and comprehend them.

You know what is the power of the eyes to behold the actions, the morals, the good or bad habits of men. Good, as well as evil is learned through the eyes more than through any other sense. The eye transmits the impression it receives to the imagination; the remembrance to the memory, attraction, or repulsion of the heart. Well, look attentively at the Sacred Host.

The Son of God is there, in the sacramental state for you! What a lesson of devotedness, of love, of heroic charity, in regard to ungrateful, guilty man, who is so infinitely below his Creator! What a lesson of humility! To renounce the brilliancy of His majesty, all the splendor of heaven, and to veil Himself beneath the obscure covering of the species, put Himself into a morsel of bread! What a lesson of obedience, of poverty, of abnegation, of heroic patience! Jesus dependent upon men, not only dependent upon what faith and what love they choose to give Him, but also subject to their profanations and their sacrileges.

And all this Our Lord does freely, from love to us, to sanctify us by His example and to glorify His Father, the Author of all perfection!

Well, do not these examples strike the eyes of who-

ever piously looks at the Host? Ah! in order to make a fruitful examination of conscience capable of converting you and enabling you to do penance for all your sins, come and place yourself often in presence of the Holy Sacrament in exposition. First look at it, then at yourself, and make a comparison. Ah! the comparison would be crushing and full of despair for you, if the most merciful Master of virtues were not at the same time the inexhaustible principle of all virtues, always ready to give them to us, to develop them in our souls, especially if, after having contemplated Him in the exposition, we receive Him in communion!

IV. Prayer.

Allow yourself therefore to be won to the Saviour by the silent persuasion of the exposition of the Most Blessed Sacrament. It would be necessary to be an obstinate unbeliever not to be touched, subjugated, by such a Teacher, however seldom we consent to come and listen to Him, provided that when we do come we will only look at Him.

Bring little children, bring the poor, the rich, the learned, the ignorant, those in the country as well as in cities, to the Holy Sacrament in exposition, whether it be for adoration, or simply for Benediction. Some of them do not know, you say, either how to pray or how to reflect? They can at least look! They will then see, and they will be touched by the splendor of the exposition, and if they are powerless to pray much of themselves, will not Jesus their Saviour, Jesus who loves them and who remains with them in the Eucharist, act upon their hearts by means of the influence and the grace of His presence? In the desert it sufficed, in order to obtain a cure, to raise

a suppliant glance towards the brazen serpent erected in the midst; will not a glance directed towards the Saviour be more efficacious? and these souls which by baptism have been sanctified, which the spirit of grace and of prayer has consecrated, will experience the living influences, the sanctifying holiness of the real, true, living Jesus Christ, our Lord.

Practice.

To pray, whenever we can, at the feet of the Host exposed!

XI. The Exposition of the Most Holy Sacrament Responds to the Desires Manifested by Our Lord at Paray-le-Monial in the Revelation of His Heart.

I. Adoration.

On your knees at the foot of the throne on which is your God and your King in His majesty, veiled by love, adore Him in union with the Blessed Margaret Mary, when she saw Him and heard Him in the most solemn of the revelations of His heart.

"Once, when the Blessed Sacrament was exposed, He suddenly showed me His adorable heart, environed by flames, which issued from His sacred breast like a furnace. His five wounds shone in His hands and in His feet like suns; the whole of His holy humanity was environed with flames."

You see, it is Jesus Christ Himself, in the perfection of His holy humanity, who shows Himself to Blessed Margaret Mary, by raising the veils of the Host and by

suddenly illuminating the profound retreats in which are hidden the real presence. The heart of Jesus did not show itself in the Sacred Host separated from the breast of the Saviour in which it beats, or of the holy humanity which it animates. Jesus, in person, appears, uncovers His breast and shows His heart. Oh! in spite of the obscurity of the species, thoroughly believe that it is Jesus in person who is in the Eucharist; adore Him always in the totality of His being and of His life. *Christum totum!*

And then the Saviour said to the confidant of His heart, whilst showing it to her: "Behold this heart which has loved men so much, that it has spared itself nothing, even to the exhausting and consuming of itself, that it might testify to them its love. In return I receive from the majority of mankind nothing but ingratitude, coldness, contempt, irreverence, and sacrileges inflicted on the Sacrament of My love. Do thou, at least, endeavor to console Me, by making Me some return."

Our Lord also tells Blessed Margaret Mary of what this return should consist: "I merit to be honored by men in the Blessed Sacrament! I desire to be treated as a king in the palace of a king!"

Ah, Lord! we desire to offer Thee honor and love; we desire to glorify Thee in the solemn pomp of the exposition. We desire to raise Thee upon a magnificent throne, to surround Thee with splendor, to create for Thee a court of faithful adorers, who will honor Thee by their perpetual presence, praise Thee with their songs, adore Thee by their breathless silence, their profound reverence, and all the homage with which interior religion will fill their soul; faith, love, admiration, submission, all the homage of adoration; gratitude, thankfulness, joy, fidelity, all the acts of thanksgiving; con-

trition, sorrow, condolence, sadness, detestation of evil, tears, sacrifices, immolations, all the acts of reparation; confidence, ardor, zeal, apostolic charity, supplications, tears of desire, all the homage of prayer. Thy adorers will employ themselves in nothing else except thus offering everything to Thee, uniting themselves with Thee, Priest most holy, Victim of infinite merit, and at the same time, God all powerful, most holy and infinitely kind, who claims our homage and grants our prayers.

The honor of solemn exposition and of perpetual adoration, it is this which must be given to the Eucharistic Christ in order to satisfy the desires of His heart.

II. Thanksgiving.

The splendor of the worship of the solemn exposition, and the homage of the perpetual adoration ought to be a consolation for whoever understands the love and the blessings of the Eucharist, for they are thereby permitted to pay a sacred debt, and to lighten the weight of gratitude which the too great gift of God lays upon men.

The exposition claims more than does the ordinary worship of Our Lord: it is magnificent because of its very institution: *Quantum potes, tantum aude!* But it is for this very reason that it better responds to the love of the sacred heart and of its desires.

He has spared nothing "even to the exhausting and consuming of Himself," in order to testify to us His love, and we are sparing in the gratitude which we show Him? We deny ourselves the joy of putting aside the ordinary, to do more than is strictly required; to exhaust ourselves, and to consume ourselves? There are ineffable joys contained in giving, in being lavish

towards those we love; let us give ourselves this holy and lasting joy, from gratitude for the excess of love in the Saviour who, during His life and on His cross exhausted Himself for us, and in His Sacrament consumes Himself every day for our salvation.

III. Reparation.

In order to experience the sentiments and accomplish the works of just reparation towards the sacred heart, weigh the sorrowful words which compose the second portion of the revelations: "And in return I receive from the majority of mankind nothing but ingratitude, coldness, irreverence, contempt and sacrileges inflicted on the Sacrament of My love."

"In return," instead of the loving gratitude justly due for so much love; oh what a sad contrast between Him and us, between His heart and our hearts; between Him who exhausts and consumes Himself for us and we who are so afraid of laboring, of striving and of suffering for Him!

"I receive from the majority;" He does not say from all, but from the majority. There are faithful souls still, but they are in the minority; the majority respond to His love only by ingratitude.

In these words He sums up all the shortcomings and the outrages of men in regard to His Sacrament. Coldness, irreverence, contempt and sacrilege: what is all this if it be not the evil fruits of ingratitude, of the absence of love? He complains therefore of "coldness" that is to say of the egotism, of the hardness of our hearts, which nothing can touch, move, or enrapture! He complains of the irreverence and the contempt with which He is treated, the lack of respect, zeal, honor. The Church claims certain forms of re-

spect: genuflection, prostrations, a lamp, wax tapers, linen cloths. All night long He is shut up in His temples and no one thinks about Him until the next day; His lamp, which honored Him at any rate by its little flickering flame, becomes extinguished from want of attention; negligence allows dust to accumulate even about the altar and the tabernacle; meanness rules over the expenses attendant upon His worship and says that everything is good enough as it is, what need is there to make it beautiful? *Ut quid perditio hæc?* No, Lord, Thou art not treated as well as the meanest amongst ourselves!

Lastly the sacrileges committed by those who come to communion and profane Thee in the secret of their heart; those who pillage Thy tabernacles for the profit of the tools of Satan complete the crime of human ingratitude against Thy loving presence.

"All this" Thou didst add, oh sweet Saviour, patient Victim, "is more felt by Me than anything which I endured in My Passion."

And we hesitate to obtain honor for Thee, we hesitate to attend the solemn manifestations of the exposition, prepared in souls as well as in temples. Those manifestations which should know no limit but that of gratitude for Thy innumerable blessings, of purest love, its one desire being to be measureless!

IV. Prayer.

"Do thou at least endeavor to console Me by making Me some return, according to thy power."

Behold the resolution to be made, the grace to be asked for. We ought to believe that we really can, by our ardor, our zeal and our homage, not only render to Jesus the religion which is His due, as to our su-

preme Master, but also that we can solace Him, compensate Him, console Him!

Strong in this faith, let us adore, let us communicate with assiduity and fervor; let us adorn His temples with beauty and splendor, let us strive to propagate the worship of the exposition: we shall thereby gain merits, we shall satisfy the heart of Jesus, we shall appease His "thirst to be honored by men in the Blessed Sacrament!"

Practice.

Zeal for the maintenance of the adornment of the altar during the exposition.

XII. Our Duties in Regard to the Exposition of the Most Blessed Sacrament.

I. Adoration.

Adore your Lord and your King upon the throne of His love, in union with the angels in heaven, and with holy Church upon earth. In all places where He manifests His presence and His glory, He imposes duties at the same time that He sheds down blessings.

In heaven, where He is in the full and perfect manifestation of all that He is, where He is seen not only in His holy, glorified humanity, but revealing the treasures of graces, of virtues, of merit, of the dignity of His august person, in heaven where He is seen, where all that He is, is acknowledged by all the angels and saints, who render Him that exterior and interior homage which His humanity and His divinity merit, the worship accorded Him fully equals His expectations.

It is all homage, rendered in perfect harmony, with unfailing perpetuity, and astonishing abundance; splendor which no one can estimate; glorious praise, canticles, songs, acclamations. They are standing, they are contemplating, their heads are raised; they are on their knees, and they are veiling their faces; they prostrate themselves with their foreheads in the dust; they cast their crowns at the foot of the throne, they wave their golden censers; they speak, they are silent, and their silence is adoration as well as their speech; they stand motionless around the throne, and they march triumphantly in the train of the conquering Lamb; lastly, from their soul, their heart and their whole interior being, filled with light, with love, with divine strength, issue without ceasing, all that perfect homage which the elect can offer to their divine King.

Such is the glorious adoration of heaven: angels and saints give themselves up to it without reserve; all the duties of the creature towards the King of glory are accomplished by them in the utmost perfection.

The same King, upon His throne of grace, claims those duties in which we are instructed by holy Church. The earth, even when filled with grace, is certainly very powerless to honor the ever-present God, as He desires, but the religion of grace will one day be completed by that of glory, and God will have received, from His redeemed creature, all that He desires to receive.

Meanwhile it is in following the rules of the Church with regard to her religious ceremonies, it is by entering into the spirit of her councils, it is by aiming to reach perfection, for the purpose of honoring and worshipping the royal Spouse, that we may accomplish the duties of a Christian towards the King of grace exposed on our altars.

Adore then, with the faith of the Church, believing firmly, explicitly and lovingly. Adore with her love and her generosity, that of a perfect bride, heroically devoted to her Spouse; follow strictly her liturgy, in order to adore in union with her. Give splendor, maintain reverence; take care that the praiseworthy desire of making a beautiful, dazzling, imposing display, does not make you lose sight of the awful majesty, the adorable holiness, the august and holy attributes of Him whom you adore. Negligence constitutes a shameful irreverence; worldly pomp, theatrical or profane music, illuminations such as are used in worldly festivals, constitute another.

Let the worship of the exposition be royal; let it remain liturgical; let it be of great solemnity; let it excite much interior religion in souls; let the eyes be impressed; but above all, let hearts be given.

II. Thanksgiving.

Besides, in this fidelity in following the rubrics of the Church, in entering into her spirit in everything that she ordains, and in fulfilling her counsels in so far as is possible to us, the worship of the exposition will produce all the fruits of her teaching in our souls.

It is then that all those who have consecrated to it their cares and their labors will enjoy the real pleasure which the divine Master infuses in souls when He is pleased with His children. It is then that we shall merit the eulogium, traced by Moses for the people of God, and which is so great an honor for a parish, an association or a town: "You know that I have taught you statutes and justices as the Lord my God hath commanded me. . . . And you shall observe and fulfil them in work. For this is your wisdom, and under-

standing in the sight of nations, that hearing all these precepts they may say, Behold a wise and understanding people, a great nation. Neither is there any other nation so great that hath gods so nigh them as our God is present to all our petitions." (Deut. iv. 5–7.)

III. Reparation.

Although the exposition has solely as its object the honoring of the God of love, and although it is one of the best and most efficacious reparations which can be offered to Him for the ingratitude and the outrages committed against His beneficent presence in the tabernacle, it must nevertheless be sorrowfully stated that this very reparation itself requires reparation, and that it is necessary to weep over the negligence Christ suffers, even on the days of the most pious solemnities.

Our Lord appearing to Blessed Margaret Mary at the end of the octave of Corpus Christi, asked of her the worship of His heart as a compensation for the ingratitude, the irreverence, the outrages with which He had been afflicted during the days of His royal manifestation.

Make reparation then for irreverence committed in His divine worship, by disobedience, by parsimony, by negligence in maintaining an uninterrupted adoration before the throne; by the small degree of reverence shown by the faithful in the Church, the Holy Sacrament exposed requiring a more profound silence, a more perfect recollection; by the contempt of those who will not yield to the exhortations of pastors begging them to receive the King on His triumphal visit; by sacrilegious communions of some whom human respect perhaps has induced to celebrate the solemn adoration by receiving Christ's body and blood, and

who have not had the courage to put their heart in unison with their outward show of religion.

Oh yes! make reparation: for even His triumph is not devoid of pain for the divine King. As the Pharisees murmured and insulted Him in secret whilst the people were celebrating His triumphal entrance into Jerusalem, so now the golden crown of the monstrance is, for our King, a victim even in His glory here below, a crown of ignominy; and the rays which radiate from it enclose more than one thorn which pierce His adorable head.

IV. Prayer.

Make the resolution always to observe, in so far as is possible, everything that is suggested by the holy Roman Church in regard to the worship of the exposition; never to do anything or assist in doing anything that you know is forbidden by her or contrary to her spirit.

Have in all your prayers, in the whole of your religious life, a fixed and invariable intention to pray for the extension of the reign of the King of the Eucharist by means of the worship of the exposition.

Practice.

Endeavor in your devotion to the Blessed Sacrament to be more and more imbued with the sentiments and the formulas of prayer and of worship of the holy Roman Church.

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The Adoration of the Blessed
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